ÆNEAS HIS DESCENT INTO HELL:

As it is inimitably described by the Prince of Poets in the sixth of his ÆNEIS.

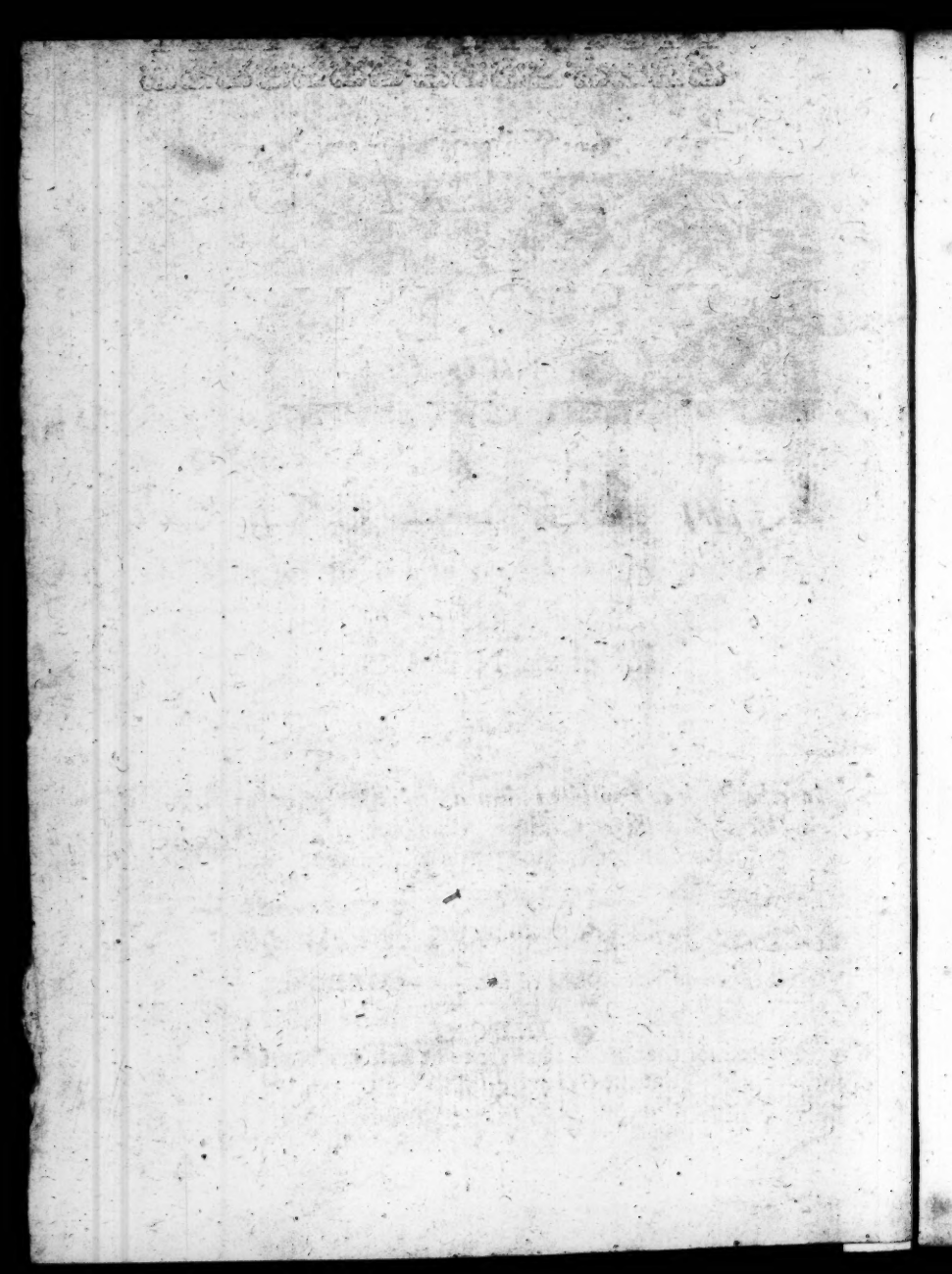
Made English by JOHN BOYS *of* Hode-Court, *Esq;*

Together with an ample and learned Comment upon the same, wherein all passages Critical, Mythological, Philosophical *and* Historical, *are fully and clearly explained.*

To which are added some certain Pieces relating to the Publick, written by the Author.

Invia virtuti nulla est via. —— Ovid. Met.

LONDON,
Printed for the Author, and are to be sold by *Henry Brome* at the *Gun* in *Ivy-lane*, 1661.



TO THE *RIGHT HONOURABLE* *Sir* EDWARD HIDE, *Knight, Lord High Chancellor of* England, &c.

MY LORD,

SHould I recount what your Lordſhip hath both done & ſuffer'd for your King, it would not only make our preſent diſcourſe ſwel beyond the juſt proportion of an Epiſtle, but alſo anticipate the pains of thoſe more able penns, which are deſign'd to write

the Story of our times, *to which* your particular actions will neceſſarily contribute ample ſupply of matter, and *in which* your ſingle name will (doubtleſs) with high honour to your ſelf be often repeated.

That *un-envied*, becauſe *deſerved* Dignity which your Lordſhip (through the grace and favour of your wiſe and diſcerning Maſter) now ſtands poſſeſt of, is a clear demonſtration as well of your great *abilities*, as untainted *loyalty*: and from hence we muſt take the true height and proſpect of them both. How happy then is the *Prince* where ſo prudent and truſty a Miniſter hath the chief management of affairs? and how ſecure the *People* where ſo experienc'd and watchfull a Pilot ſits at the helm?

But, My Lord, whileſt I give your Lordſhip your due Character, I make my ſelf guilty of a too raſh preſumption, thus to adventure to interpoſe between your Lordſhip and your more weighty affairs, and with a diſcourſe of ſo different and inferiour

ferioure a mixture, to divert your more material and ſerious Cogitations: but again, when I conſider that your Lordſhip is the perſon to whom thoſe, who by the rigour of the Law are oppreſt, make their appeal, and who, by virtue of your office, mitigate that *ſummum jus*, which is indeed *ſumma injuria*, I then begin to reſume new ſpirits, and to hope that I ſhall find, by your candid acceptance of this my Dedication, that you carry a conſtant *Chancery* in your breaſt, as well when *out of the Court*, as when you ſit *in Judicature*. Had I any thing better I ſhould with all humilty caſt it at your Lordſhips feet; and did my abilities bear proportion with my deſires, I ſhould make you a more ſuitable preſent: but ſince that is denied me, I earneſtly beſeech you to accept this, (ſuch as it is) as a teſtimony of that unfeigned reverence I have for your virtues, both *publick* and *private*, for your accompliſhments both *Civil* and *Moral*; whereof the one denominate you a *good Stateſ-man*, and the other a *good man*: qualifications rarely meeting in one and

the ſame ſubject. And for this, My Lord, for the *contemplation* of your *inherent* worth I mean (which, with thoſe who make a true judgement of things, is much more attractive then the *ſplendor* of your *adherent* greatneſs) be pleaſ'd to give me leave, though obſcure, unknown, and as great a ſtranger to the world as I am to your Lordſhips perſon, to aſſume the title of

MY LORD,

Your Lordſhips true Admirer

and moſt devoted Servant,

JOHN BOYS.

THE

THE PREFACE TO THE READER.

THis our Master (the undoubted Prince of all Heroick Writers, whether Greek or Latine) had, in the compiling of his excellent Ænëis, a double desiign; the one was (in the general) to represent heroical virtue in the person of his most accomplish'd Æneas; which he hath performed with that acute judgement, discreet choice, and constant decorum, that not only those of the following ages, (when the teeth of envy bite no more) but even those of his own time and profession (in whom emulation might have begotten detraction) did, with a generall consent, give him the precedence, and contented them-

*Stat. Theb. 12. *themſelves only* * Longè ſequi, & veſtigia adorare; to follow him at a diſtance, and to worſhip his footſteps. *The other was (in particular) to celebrate the Name and Family of the Emperor* Auguſtus, *in extolling his* Æneas, *from whom that* Cæſar, *by the Mothers ſide, deduced his Pedegree; that* Auguſtus, *who, as he was a favourer of the Muſes, ſo was he favour'd by thoſe who were converſant with the Muſes, and eſpecially by the incomparable* Virgil, *in whoſe divine writings he hath obtained ſuch a monument,*

* Ovid. Met. ——— * quod nec *Jovis* ira, nec ignes,
Nec poterit ferrum, vel edax abolere vetuſtas.

A Memento *to Princes to cheriſh men of abilities and parts, from whoſe pens they may rationally expect a more laſting and commendable fame, then from all their trophies and triumphs whatſoever.*

And although our moſt excellent Author never compoſed any thing but what ſmelt of the Lamp, and what diſcovered as much the exactneſs of his judge-

judgement as the variety of his reading, yet the ſecond, fourth, *and* ſixth *books of his* Æneis *are by the learned preferred to the reſt of his elaborate productions, as having been (as* Donatus *affirms in his life) reviſed and corrected by his own judicious pen, and vouchſaf'd the* imperial *ear of his great Patron* Auguſtus; *before whom in an honorable Aſſembly he, with high applauſe, recited the ſame. The firſt of theſe (which contains the deſtruction of* Troy) *hath been ſo happy as to fall into the hands of a Tranſlator inferiour only to the Author himſelf; I need not add the Gentlemans name, his own worth rendring him ſufficiently conſpicuous. The fourth (whoſe ſubject is the paſsion of* Dido *for* Æneas) *hath been equally bleſt, as having been made ſpeak Engliſh by the united Studies of two Gentlemen no leſs eminent then the former. I wiſh that the whole* Ænëis *had learn'd our modern dialect from ſuch excellent Maſters.*

But ſince the long and pertinacious ſilence of thoſe Gentlemen, is a ſufficient aſſurance to me, that they intend to wade no further in their begun undertaking, I have (as ill-fitted as I am) ventur'd upon the traduction of the ſixth of the Ænëis, *a book as farre tranſcending whatſoever our*

Maſter wrote, as my ſelf (his Interpreter) am inferiour to thoſe deſerving perſons I have now mentioned; a book which (as Servius *teſtifies) is* ſo replete with ſublime ſpeculations, that divers learned men of former times judged it worth their pains to write large Commentations upon particular parts and paſſages thereof. *Neither will we here omit the cenſure of the judicious* Naſimbœnus, *ſince it is a truth tending ſo much to the honour of our accompliſh'd Author : his words run thus;* Anteponendus eſt hic liber cæteris ſine controverſiâ, in quo ſplendor, &c. This book of *Virgil* is more excellent then any of his writings, as wherein the very *Quinteſſence* of Learning and Knowledge doth moſt wonderfully appear : if in the reſt he ſhew himſelf copious and grave in his expreſsions, in this he is admirable. Nor ſeven *Homers*, or all *Greece* beſide, ſhould they ſummon their whole ſtrength of wit and learning together, were able to match this ſixth book of the *Ænëis*. *Thus farre that learned* Critick.

What can be ſaid more? I am ſure there is more

then

then enough, to have diſcourag'd me, not only from the publiſhing of what I have undertaken, but even from the undertaking of what I have publiſhed. The more excellent a work is in the Original, *the more difficulty it ſtill gives to the* Tranſlator. *But ſince I have ventur'd upon it, although the charge of a raſh undertaker may (haply) be made good againſt me, yet my weak performance herein may in ſome meaſure be excuſed, becauſe (as I have ſaid) the work in it ſelf is ſo inimitable.*

However, Reader, I hope that although this illuſtrious Writer appear not in his native glory and ſplendour, through that glimmering and imperfect light we have lent him, yet there may be ſome weak raies and reflexions of him, by which thou mayeſt diſcern that it is Virgils : *and that although we cannot ſay, as himſelf did elſewhere :*

* Sic oculos, ſic ille manus, ſic ora ferebat. * Æneid. 3.

Yet there is not ſuch a

——* tantum mutatus ab illo. * Æneid. 2.

But that some glimpses, some lines and features will discover the Original. *The truth is, I am a very great admirer of this Author, and therefore my* affection *may (haply) prompt me to attempt what the* Mediocrity *of my parts was not able to make good: However, Reader, what is wanting herein, I hope thy candour will supply; in confidence whereof I subscribe my self*

Thy humble Servant

JOHN BOYS.

Theo: Goodfellow
1736

To my ever honoured Couſen, JOHN BOYS *of* Hode-Court, *Eſq; upon his elaborate Tranſlation of the ſixth book of* Virgils Æneis; *and learned Annotations upon the ſame.*

VIRGIL'S divine; let him alone for me:
Few can a [a] *Waller*, or a [b] *Denham* be.
How ſhould I tire to climb up * *Coopers* hill?
How deſp'rate is the chaſe of Stags, I will
With thanks confeſſe amongſt the learned throng,
Thoſe two have done this Poet the leaſt wtong.
He's hard to imitate in any ſort:
He ſhoots well that comes neer, though alwayes ſhort.
When I peruſe the pains that ſome have ſpent
To ſhew us what the Poet never meant,
How wiſely they a conſtant Art have got
There to exſpatiate, where there is no knot:
I am confirm'd, as *Selden* ſayd of *Ben*,
Virgil is to be known I know not when.
But ſince there are eſſayes, 'tis nobly fixt,
Of all the books to undertake the Sixt.
Dear Couſen, I applaud thy well-plac'd pains,
Of *Poetry* the fountain, and the veins
Thy learned mind contains; each line I prize;
To *Virgil's* ſenſe you doe the beſt ariſe.
But, you're my kinſman; nothing muſt be good
'Cauſe we doe touch the ſame degree of blood.
Baſe! barb'rous! humour, not to hold them dear,
But make them furtheſt off, who are moſt near.
When I diſwaded thee, I was unkind;
In error 'tis allow'd to change our mind.
Doe it not; doe, but hold; well, let it go;
It is not friendly to ſuſpend thee ſo:

[a] Tranſlated the fourth.
[b] Tranſlated the ſecond of the *Æneis*.
* A Poem written by Mr. *Denham*.

Well; then begin; for I am much too blame
To be thus over-tender of thy fame.
Fear not *Sibylla*'s cave, but take the honour
To write her rapture when the God 's upon her.
Thy *Stygian* Sloven *Charon* when I view,
'Tis an unruly, nasty God; but you
Have postur'd him aright; what can more please
Then your description oth' *Eumenides*?
How doe you make th' infernal Hags to stare?
Not one Snake 's missing in their ugly hair.
Juvenal Sat. 8. * *Virgil* was furnish'd well, with boy and bed,
Those *Hydra's* else had fallen from their head.
He that wants means may have a tickling itch
To verse, but ne're shall soar *Virgilian* pitch.
Now should some upstart judge thy labours slight,
* *Dela Cerda.* *Turnebus*, *Servius*, and the * *Jesuit*
Doe guard thy pen: none may thy sense deny,
Each weighty word hath its authority.
But all that's nothing, thine, and ev'ry book
Is now, or good, or bad, as it hath luck;
None can confront the world; to chastise it
Requires *Ben Johnsons* face, at least his wit.
He that enough of money hath, or land,
Is free; all are not bound to understand.

Charles Fotherby.

To

To his learned Friend John Boys *of* Hode-Court, *Esq;*
upon his Excellent Translation of the Sixth Book of VIRGIL'S
ÆNEIS, *and his most exquisite and choice Commentations upon the same.*

LEt the dull *Miser* brood upon his Earth
So long, untill he hatch it to a *Birth*
Of many *Crowns*; yet when this *Muckworme* dies,
And heaps of earth close up his sordid eyes,
His memory will wear away and rust,
And in one Tombe grow inmate to his dust:
But (Sir) your *lines* become the *Thread* of life
Unto your fame, which will decline that *knife*
The fatal Sisters manage, and ev'n be
Spun out in length to an Eternity:
For you have built a *Trophie* to your name
Shall dull the teeth of time, and from that flame
Which burnt in *Virgil*, you have rais'd a light
Both to your self and memory, so bright,
And so enameld o're with beams, that we
May those dark notions now ev'n naked see,
Stript of their *Roman* dress, that slept so long
Behind the Traverse of a foreign tongue.
Since you with artfull hand his knots untwine,
And with new raies guild o're his cloudy shine,
Making your soft and easie numbers meet
At ev'ry close with harmony of feet.
As for your Notes, your *lines* oblige the *ear*
As much as doth your *sense* the *mind* endear;
For those severer things, which you indite,
Doe *this* instruct, as they do *that* delight:
And though not *words*, but *things* are your design,
Yet with such artifice you both conjoyn,
That strong conceipts you in trim clothing show,
And so, in one, teach both to *write* and *know*.

Thomas Philipott.

The *ERRATA*.

Reader,

THe *escapes of the Press* (*which are either* verbal, literal, *or in* pointing) *impute not to the Author*, *whose shoulders are not broad enough to bear his own faults*, *much less those of others*; *if any such occurre* (*as indeed they doe too frequently*) *pray doe him that right*, *as to turn to the* Errata, *and amend them as followeth*. Page 15. line 3. for *salace*, read *solace*. p. 22. l. 5. for *they Aloides*, *the Aloides*. p. 41. l. 8. for *remigum*, *remigium*. ibid. l. 18. for *Avus se pennas*, *Ausus se pennâ*. p. 43 l. 23. for *hallowed*, *hollowed*. p. 44. l. 10. for *Decanus*, *Becanus*. p. 55. l. 12. for *mediæ*, *media*, p. 60. l. 29. for *knitred words*, *kindred words*. p. 73. l. 8. for *to the Furies*, *to the Furies Mother*. p. 74. l. 25. for *quocunq;*, *quascunq;*. p. 73. l. 16. for *Alter*, *Aler*. p. 81. l. 16. for *repullulare*, *repullulate*. p. 81. l. 16. for *kind. bird*. p. 87. l. 2. for *Beleares*, *Baleares*. p. 88. l 21. for *swage*, *sway* p 95. l. 6. for *hand*, *had*. p. 116. l. 9. for *Noon*, *Moon*. p. 121. l. 21. for *Ephialte*, *Ephialtes*. p. 123. l. 20. for *Elata*, *Elara*. p. 126. l. 10. for *therefull*, *therefore*. p. 157. l. 21. for *polices*, *policy*. p. 169. l 13. for *policy*, *politie*. p. 170. l. 19. for *trivivial*, *trivial*. p. 171. l. 4. for *City*, *abode*. p. 174. l. 32. for *because*, *became*. p. 176. l. 27. for *K. Philip's father*, *K. Philip*, *his father*. p. 182. l. 22. for *unreasonable*, *unseasonable*. p. 204. l. 5. for *faceſq;*, *saligues*, *faceſq;*, *saligni*.

ÆNEAS. his DESCENT INTO HELL.

The ARGUMENT.

Æneas, (according to the prædiction of Helenus *in the third Book, and the Precept of his Father in the fifth,) having* Sibylla *for his Guide, descends into Hell, (both delightfully and learnedly here described;) where he is by* Anchises *instructed concerning his posterity, and the ensuing warres of* Italy.

THis [1] weeping said, the sayls * he bids display, * *Æneas.*
And (now arriv'd in the [2] *Cumæan* Bay)
The prow's to sea, the carved poops to shore
They turn; the ships whilst holding anchors * moor: * A Sea-phrase
On *Latian* ground the glad youth footing set:
These fire do [3] strike; those from the us'd retreat
Of salvage beasts, the woods, do fuell bring:
A third descries a thirst-allaying spring.

But, good [4] *Æneas* to the ſtately Fane
Of high *Apollo*, and the mighty Den
Of dreadfull *Sibyl* doth repair; whoſe great
Soul was by *Phœbus*, with prophetick heat
Inſpired: now *Di*[illegible]s ſacred groves
They enter; and her gold-enriched roofs:
When [5] *Dædalus* (if fame no liar be)
From *Minos* rage through yielding air did flye,
(An untrac'd path) his courſe he Northward bent;
And made at laſt at *Cumæ* his deſcent:
His wearied wings where, great *Apollo*, he
Did, with this Temple, conſecrate to thee:
The ſlain [6] *Androgeos* carved on the gate,
The yearly tribute on th' *Athenian* State
Impoſ'd, and fatall urn you might behold;
With *Crects* fair Iſle, which *Neptunes* arms infold:
And here thy beaſtly love, *Paſiphaë*,
Thy ſtoln delights, and monſtrous progenie,
The *Minotaur*, the * Artiſt did preſent,
Of filthy luſt a laſting Monument.
Here you that * pile epitomiz'd might ſee
From whoſe *Meanders* none themſelves could free.
But pitt'ing the * Queens over-pow'rfull flame,
The ſubtle mazes of that winding frame
Wiſe *Dædalus* diſcovers, with a clue
Guiding the doubtfull ſteps: in this work thou
(Had grief conſented) *Icarus* thy part
Hadſt had. Twice thy ſad fate, and his own art
He ſtrove to ſhew: the *Father* twice let fall
His hand: thus they ſoon had ſurveyed all,
Had not *Achates* with the * Maid appear'd,
Who * *Trivia*'s and *Apollo*'s Fane did guard:

* *Dædalus.*

* The Labyrinth.

* *Ariadne*, daughter to *Minos.*

* *Sibylla.*

* A name of *Diana.*

"Who

"Who thus beſpeaks *Æneas :* on theſe ſights
"To gaze 'tis now no time; for holy rites
"Prepare: ſev'n Steers, yet-never-yoaked chuſe
"For ſacrifice : and ſev'n unblemiſh'd Ewes.
This ſaid, ſhe them (whilſt ſome were buſied
About the Rites) into the Temple led.
A mighty [7] vault out of the hollow'd ſide
Oth' ſolid rock was cut : a hundred wide
Paths to the ſame Conduct; a hundred gates,
Whence ruſh as many voices, *Sibyls* fates :
They now approach; when thus the * *Propheteſſe,* * *Sibylla.*
Behold the God : to him thy ſelf addreſſe.
As ſhe thus ſpoak nor ° colour, face, nor hair
Appear'd the ſame; but, diſcompoſed were;
Rage wholly ſeizing her inſpired breaſt.
But, when more fully with the *God* poſſeſt
She was, her limbs extended did appear,
Nor did her voice, as humane, ſtrike the ear.
"Why doſt thou, * *Trojan,* vows, and prayers neglect? * *Æneas.*
"No anſwer without vows, and prayers expect.
Thus ſhe : but, whileſt fear doth the reſt ſurprize,
Æneas to the God himſelf applies : His prayer.
"*Phœbus,* who ſtill for ſuff'ring *Troy* didſt ſtand:
"Who 'gainſt *Achilles* didſt direct the hand,
"And dart of *Paris :* often under thy
"Protection have I put to ſea : oft I
"O're dangerous * quickſands ſailed have: * remote * The Syrtes.
"And barbarous Nations viſited : let not * The Africans
"The *Trojan* luck us ſtill purſue : at laſt
"Let us repoſe, where we our ſelves have plac'd:
"And all ye *Deities,* who ever have
"'Gainſt *Troy* offended been, now deign to ſave

" Us the remains of *Pergamus*: Last thou
" Blest * *Virgin*, who things future dost foreshow,
" Let (since the fates conspire with my request)
" Us, with our wandring-gods in *Latium* rest:
" To *Phœbus* then and *Dian'* will I rayse
" A stately [9] Pile, ordaining annual [10] playes
" To his great name; nor [11] *Virgin* unto thee
" Shall Temples (fates befriending) wanting bee.
" My off-spring I shall charge, religiously
" Thy answers to observe: for thy Rites I
" Shall chosen men appoint: only forbear
" Thy fates to [12] writing to commit: for fear
" They doe a sport become to th' rusling wind:
" Let thy tongue bear the Message of thy mind.
But *Sibyl* yet unwilling to comply
With the impulse of *Phœbus*, furiously
Raves in her Cell, and strives out of her brest
The God to cast: who still doth her infest
The more; her foaming mouth, and her inrag'd
Heart over pow'ring, till he both asswag'd.
And now the hundred Gates doe open fly
Of their accord: whence issues this reply.
" O thou [13] who hast great dangers of the Sea
" Surmounted now at last; know, greater thee
" On Land attend: On the *Italian* shore
" The *Trojans* shall arrive (nor be thou more
" For this Sollicitous) but soone repent
" Of their attempt; Mine eyes to mee present
" Warres; horrid warres. I *Tyber* swollen see
" With human gore: nor *Simoïs* to thee
" Shall wanting be; *Xanthus*, nor *Græcian* Hosts,
" Or an *Achilles*, who as proudly boasts

" Of

* *Sibylla.*

His Vow.

" Of his divine extract; nor ever ſhall
" *Juno* let her immortall hatred fall.
" What Nations in thy great extremity
" Shalt thou not Court, and to what Cities fly?
" Thou all thy woes again unto a wife
" Shalt owe; from Stranger beds this fatall ſtrife
" Shall once more be deriv'd.
" *Yet ſtoope not to croſſe fates: but ſtill appeare*
" *The more reſolv'd; the more adverſe they are.*
" Thy firſt ſupplies (which thou wilt ſcarce beleeve)
" Thou from a *Grecian* [14] City ſhalt receive.
Thus from her Cell th'inſpired *Propheteſſe*
In darke [15] ambages did her ſelfe expreſſe;
Obſcurely hinting truths. Thus *Phœbus* does
Her furie ſtir, and then the ſame compoſe.
When (rage repreſt) the ſilent *Virgin* ceas'd,
The *Trojan Heroe* from his gen'rous breaſt
Theſe words did powre: No dangers unto mee
" Are ſtrange, or, *Virgin*, ſhake my Conſtancie
" 'Gainſt woi ſt of accidents I am prepar'd:
" This boon I only beg (for I have heard
" That here the way to the infernall-king
" Doth leade: that here the *Acherontick* ſpring
" Its Sulph'rous ſtreames doth vent) that I my deer
" *Father* may viſit; and with him conferre:
" Through fire and ſword, him on theſe ſhoulders I
" Did beare: through thickeſt of the Enemy
" Made his retreat: aged, and weake with mee
" All dangers on the Land, all ſtorms at Sea
" He did ſuſtain: He alſo did injoyn
" That I ſhould humbly to thy ſacred Shrine,

"And thee repaire; and thine assistance crave:
* Æneas; * Anchises, * Diana. "Then of the * *Sonne* and * *Father* pitty have;
"For in thy pow'r it lies: sure * *Hecate*
"Did not in vaine this Grove intrust to thee,
"If [16] *Orpheus* could (relying on his skil)
"Deceas'd *Euridice* recall from Hell;
"If *Pollux* could (by his own death) release
"His *Brother*; and so oft between did passe.
* Hercules. "If *Theseus*, and * *Alcides* did the same,
"Why may not I? from *Jove* I also came.
In these words hee the Altars did [17] embrace,
* Æneas son to Anchises. Whil'st shee replies: sprung of Cœlestiall race
"Great * *Anchisiades*: *with ease to* [18] *Hell*
"*Thou may'st descend; those Gates are patent still*
"*But, to retreat, and this world to review,*
"*That is a taske: the labour of some few,*
"To Whom *Jove* grace indulg'd; whose fames the
"Of active Courage to the skies did raise: (praise
"Some of-springs oth' immortall *Deities*:
"Such have ('tis true) amidst dark woods it lies:
"With black *Cocytus* lazie streame embrac'd.
"But, if so longing a desire thou hast
"Hell twice to see, and twice that *Stygian* lake
"To ferry o're: if thou wilt undertake
"A taske so uncouth; then thou art to know
"What thou, in order to the same, must doe.
"Hid in a thick and shadie Tree [19] a bough
"With golden leaves, and golden stem doth grow.
"To *Hells-Queen* * sacred: hardly to be found
* Proserpine "'Midst those dark Coverts which doe it surround.
"But none can to those lower parts descend;
"Till from the Tree its golden-fruit they rend.

'This

" This to her to be brought, fair *Proſerpine*,
" As a moſt gratefull preſent doth injoyn:
" Nor wants the raviſh'd branch a golden heir,
" But, is ſucceeded by a ſhoot as fair.
" Around thee looke, and (when deſcry'd) the bough
" With care breake off; if fates of thee allow,
" It, willingly will yeeld; if not, nor force,
" Or ſharpeſt weapon can the ſame divorce.
" Beſide [20] (unknown to thee) unburied lies
" Thy friends dead body: his laſt exequies
" To him performe: him to his Grave commend,
" Who (whil'ſt conſulting here thou doſt attend)
" Thy Fleet pollutes; this done, black Beeves for thee
" Muſt to *Hells* powers an expiation bee.
" Then thou ſhalt ro thoſe *Stygian* Realms deſcend,
" Which, living, none approach: ſhe here doth end.
In geſture ſad *Æneas* leaves the vau't,
Th event of things in his perplexed thought
Revolving, whilſt him his ſtill conſtant friend
Achates [21], alike thoughtfull doth attend:
They with themſelves debated as they went;
For what dead friend theſe fun'ral Rites were meant,
When they no ſooner came to the Sea-ſide,
But, they *Miſenus* murdred there eſpyde.
Miſenus; then [22] whom none more *Martial* fire,
Could into men by Trumpets ſound inſpire:
As *Hectors* friend he him accompany'd,
Fam'd for his Art, as for his valour try'd.
When him of life *Achilles* ſpoyled had,
The valiant * *Heroe* a neer friendſhip made
With brave *Æneas*: nor in this did hee
Joyn in a leſſe-deſerving amitie.

* *Meſenus*

But,

But, him, whilst with shrill notes the Ocean he
Alarms; and does the Gods themselves defie.
Triton (his exc'llence envying) betrayes;
And drowns amid'st the rock-surrounding Seas.
Wherefore around him all lamenting stand:
The good *Æneas* chiefly: the Command
Of *Sibyll* the whole Company obeys:
And a vast *pyre* of pyled timber rayse:
Unto an ancient wood their course they bend,
Fat *Pitch-trees* fall; redoubled strokes extend
The yeelding *Holm*; the *Ash*, the Wedg-riv'd *Oake*,
And *Alder* feele the weighty axes stroke.
Æneas also (whom like armes invest)
By his example doth excite the rest:
And, as the lofty Forrest he survayes,
From his minds sad reflections thus he prayes:
"Oh! That I could this golden bough descry;
"Since too too true it is whatere of thee
"The Propheteſſe, *Misenus*, hath fore-told,
"Oh that I could that golden-bough behold:
Hee scarce had ended when of Doves [23] a brace
Before him light upon the tender grasse:
* *Venus.* His * Mothers birds he knew; and, joy'd doth pray;
Be ye my guides, to those groves shew the way;
Where the rich bough doth with its shade invest
The fruitfull ground: nor cease thou to assist
Mee (Goddesse-Mother) in all straits: then Hee,
Making a halt, observes the *Augury*.
And marks their course; who 'fore him [24] feeding fly,
As far as he could follow with his eye.
Arriv'd then at *Avernus* noysome Lake,
With nimble wings, through liquid ayr, they make:

Untill

Untill that tree their wiſhed perch became,
Where through the boughs the glit'ring gold did flame.
As [25] *Miſletoe* (of the tree where it growes
No ſeminal production) verdant ſhowes
In winters cold; as that its yellow leaves
Around its tender branches interweaves.
So the rich mettal grew; the * Gold-foile ſo
Did crackle, when the whiſp'ring wind did blow:
Then haſtily *Æneas* at it caught,
And, when broke off, it to *Sibylla* brought.
Mean [26] while the *Trojans* for *Miſenus* mourn,
And, to his aſhes the laſt dues return.
Firſt they a mighty Pyre erect, whoſe baſe
Of rived Oake, and oyly pitch-trees was:
They with darke boughs the ſides, th' extremities
With Cypreſſe trim: a top, his armour lies.
Warm Baths then they prepare; his cold ſtiffe joynts
Part with the ſame foments, part them annoints:
Then him, as dead bewayling; on a bed
They lay, o're which they purple garments ſpread,
The uſual Hearſ-cloths; theſe ſupport the Bier,
Whilſt thoſe (their faces turn'd) flames to the Pyre
Apply: into the ſame then others doe
Sweets, coſtly meats, oyle with the veſſels throw.
Then into aſhes, when the hungry fire
The Corps had turn'd, and did it ſelfe expire,
The flames remains, and thirſty embers they
With Wine (upon them poured) do allay:
In a braſſe-Urn *Chorôneus* doth incloſe
Th'aſſembled bones, thrice with fair water does
Th' * *Aſsiſtants* purge, them ſprinkling with the ſame,
Then the laſt words (*luſtration* done) doth name.

* Bractea, lamina.

* Th: ſtanders-by.

But, good *Æneas* a fair [27] tomb doth reare
His armes his Oar, and trumpet carving there,
Under [28] a lofty Mountain, from his name
Misenus [29] call'd, to his æternall fame.
This ended hee proceeds: There was a [30] Cave,
To whose deep womb a vast mouth entrance gave,
Surrounded with dark shades, and a black [31] Lake
O're which no birds their flight could safely take.
Such noysom vapours were from thence exhal'd,
Hence by the *Greeks* it was *Aornos* cal'd.
* *Æneas.* To this [32] Caves mouth * he four black Bullocks led;
Upon whose heads the Priest wine having shed,
The haires hee (as a prævious offering)
Pluck'd from between the victims horns, doth fling
Into the sacred flames: on *Hecate*
(In Heav'n and hell a pow'rfull Deitie)
Hee calls: their yeelded throats these cut, whilst those
In Bowles their blood receive: *Æneas* does
With his own hands, unto the Furies Dam,
And her great sister, slay a black-fleec'd Lamb:
To *Proserpine* a barren Cow: then hee
Doth nightly Altars, *Pluto*, raise to thee,
On which, of Bulls, a *Holocaust* he fries,
Pouring fat oyle upon the Sacrifice.
But, when *Sol* first his morning rayes did shed,
The Ground beneath to groane, the Trees o're-head
* *Proserpine*, who by these incantations was raised. To shake began: and as the * Goddesse neer
Did draw, of fiends they yells and howlings heare
* *Sibylla* cries thus to the Feinds, &c. "Through the darke shades: Avant, avant, prophane
"The * Virgin cries, and from these groves abstain;
But, thou with thy drawn steele advance: behold,
It now behooves *Æneas* to be bold.

This

This ſaid, into the yawning Gulph ſhee leaps,
His * *Guide* he follows with undaunted ſteps: * *Sibylla.*
‘ Gods of diſlodged Soules, and ſilent Ghoſts, The Poets invocation.
“ *Chaos*, and *Phlegeton*, nights diſmal coaſts:
“ Let mee relate what I have heard; reveale
‘ What e're in its dark womb earth doth conceale.
Through * *Dis* [33] his void & empty Manſions they, * *Pluto.*
In darkneſſe ſhrouded, grope their doubtfull way:
Under a ſhadie woods thick coverts, ſo
Men by the Moons uncertain glimm'rings goe,
When *Jove* in clouds hath wrap't the darken'd skye,
And night with-drawn all colours from the eye. (care,
'Fore Hells [34] baſe-Court, *Sadneſſe* with poynant
As ever-waking Sentinels appeare:
Pale *Sickneſſe*, peeviſh *Age*, *Death*, *Labour*, *Feare*,
Ill-prompting *Hunger*, ſluttiſh *Want* dwell there,
(Forms dreadfull to behold) *Deaths* brother *Sleep*,
Self-hugging *Sin*; dire *Warre* next ſtation keep:
Laſt th' iron beds of the * *Eumenides*, * Furies.
And witleſſe *Diſcord* neighb'ring were to theſe:
With bloody fillets bound about her head.
Within the Court a ſhadie [35] Elme did ſpread
Its aged branches: Here the vulgar tell
That vain Dreams (under each leafe ſhrouded) dwell;
Beſide, of divers forms there monſters were: (there,
Centaurs [36] ſtall'd at the Gates: mix'd [37] *Scylla's*
Hundred arm'd [38] *Briareus*, with [39] * *Lerna's* beaſt, * *Hydra.*
Whoſe fearfull hiſsings the whole place infeſt:
Chimæra' [40] with flames inviron'd [41] *Gorgons* there,
And [42] *Harpyes*, with *three-bodied-Elves* [43] appear.
Æneas (whom ſurprizal made afraid)
As they approach, preſents his threatning blade.

Sibylla. And, had he not by his wise * Guide been told,
That hee but apparitions did behold,
Forms without bodies; them hee charged had,
And on the Ghosts a vain impression made.
The way hence to infernal [44] *Ach'ron* leads,
That troubled and unfathom'd gulph here spreads
Its inlarg'd bosom, whence it up doth fling
Its noysom sands into *Cocytus* spring.
A dreadfull Ferry-man doth guard this passe,
Horrid, old, nasty [45] *Charon*, on whose face
A wood of snarl'd, and grizly hair doth grow:
His eyes (like sawcers) stare, like fire do glow:
Ty'd on his shoulders hung his sordid coat:
A Pole did steer, and sayles advance his Boat,
Wherein his ayrie fraight he o're did passe:
* *Charon.* And (though in yeeres) the * *God* yet lusty was,
Matrons, and men, with Ghosts of *Heroes* stout,
Boyes, and unmarried Virgins throng about
These banks, with youths impos'd on the Pyre,
Before the face of their lamenting Syre.
Trees doe not faster shed their wither'd locks
In *Autumns* cold, nor in more num'rous flocks
Doe Birds from *Northern*-blasts make their retreat
To Regions blest with more indulgent heat.
They for præcedence striving, prayd; and did
(Desirous of the Rivers further syde)
Stretch forth their hands: But the grim *Boat-man* those,
Now these receives: but others doth oppose
In their desired passage: Here the good
Æneas (who, at this throng, wondring stood)
"Tell, *Maid*, doth say; what means this confluence?
"What would those Soules? and why this difference?

"That

" That thoſe ſhould from the banks depart, whilſt theſe
" With joyfull Oares doe ſweep the livid Seas,
The aged *Prieſteſſe* briefly thus replies:
" *Anchiſes* ſonne, of the great Deities
" Th' undoubted of-ſpring, thou doſt here ſurvay
" *Cocytus* noyſome ſtreames: that *Stygian* bay,
" By which the Gods doe feare an Oath to take;
" But, more that Oath, which they have ta'ne, to break:
" Thoſe troops are ſuch, as yet no buriall have:
" That Boat-man, *Charon*: thoſe hee wafts, a Grave
" Have found: None may be ferri'd o're this *Deep*,
" Till in the Earth their quiet bones doe ſleep.
" A [46] hundred yeeres about theſe banks they ſtray:
" This term expir'd, the paſſage then is free:
Æneas ſtop't, with various thoughts oppreſt,
And for their harder fate much grief expreſt:
Leucaſpes, and Lycian *Orontes* hee
Sad (as depriv'd of fun'ral Rites) did ſee,
Whom ſtormie-Winds (both men and ſhips) did drown
As they fled from their ſack'd and flaming * Town. * *Troy.*
His maſter [47] *Palinurus* here appears, Maſter of *Æneas* his Ship.
Who (whilſt from *Lybia* ſayling, the bright ſtarres
Hee did obſerve) into the *Deep* did fall
To him (whom he to mind could ſcarce recall,
Amidſt thoſe ſhades) *Æneas* doth begin:
" By what God haſt thou from us raviſh'd bin?
" Say *Palinurus*, who hath drowned thee?
" *Phœbus* (who ne're before deluded mee)
" Herein hath mee deceiv'd: Hee made beleeve
" That on * *Auſonia's* ſhore thou ſhouldſt arrive * *Italy.*
" Safe from all dangers of the faithleſſe flood:
" What? doth the God his promiſe thus make good?

"But hee, nor *Phœbus* hath deluded thee
"Great *Cheif*, or in the ſurges drowned mee.
"The helm (by which, as Steerſ-man I our Courſe
"Did govern) from the veſſel rent by force,
"Falling, I with me drew: by Seas I ſweare,
"That none, mee loſt, could be ingreater feare,
"For thee then I, leaſt void of guide and helm
"The ſwelling waves thy ſhip ſhould overwhelm:
"Three winter nights by ſtormy *Auſter* toſt,
"I floated on the waves: th' *Italian* coaſt,
"(As I a rowling billow did beſtride)
"On the fourth morning hardly I deſcry'd.
"I ſafe now gain the ſhore, to which I made,
"When wet and tyr'd, a ſavage route m' invade,
"Guided by hopes of prey, as I did climb
"And graſpe the craggy Rock: now dead I ſwim,
"A ſport to winds, and waves rol'd to the ſhore:
"But, by heav'ns bleſſed light I thee implore,
* *Anchiſes, Aſcanius.* "By thy dead * *Sire*, and by thy living * *Heir*,
"Mee from theſe miſeries, great *Conquerer*,
"Reſcue, or mee interre; which thou maiſt doe
"If to the Port of *Velia* thou wilt goe,
"Or if ſome other way there be, if thy
* *Venus.* "Fair * *Mother* it to thee doth ſhew: (for I
"Beleeve without the *Auſpice* of the Gods,
"Thou ventur'ſt not to paſſe theſe dreadfull floods)
"Help wretched mee, me o're theſe ſtreames convay,
"That quietly, in death, repoſe I may.
But, to him thus the *Propheteſſe* replies,
"From whence doth this accurſt deſire ariſe?
"Think'ſt, *Palinure*, unburied to ſayle o're
"The *Stygian* ſound, or to the other ſhore

"With

" Without thy paſſe-port wilt thou goe? forbear,
" *The ſtubborn Fates will not be bow'd by Prayr:*
" Take this for ſalace of thy ſadder chance,
" By prodigies compell'd, th' *Inhabitants*
" Both far, and neer, thy * *Manes* ſhall appeaſe, * Ghoſt.
" And to thy memory a tomb ſhall rayſe
" After thy name to all æternitie;
" The place ſhall *Palinurus* called bee.
" This ſpeech, the grief which he conceiv'd, abates:
" He's pleas'd that hee that Coaſt denominates.
Wherefore proceeding they doe now draw nigh,
The River, whom when *Charon* did eſpy,
Tending that way, hee [48] rudely thus 'gan ſpeak;
" Who e're thou art, who armed to this Lake
" Guid'ſt thy bold ſteps, what is thine errand here?
" Say man, and further to advance forbeare.
" Of Ghoſts, ſleep, drowzie night thou view'ſt the place,
" No living bodies in our Bark may paſſe:
" Nor [49] that *Perithous*, and *Hercules*
" With *Theſeus* came aboard mee, did it pleaſe,
" Though from the Gods they were deſcended; though
" For matchleſſe valour none could them out-doe:
" One Hell's grim Guardian bound, and trembling drew *Hercules*, who bound *Cerberus*
" From our great Sov'raigns Throne: the other two
" From *Dis* his armes his *Queen* deſign'd to force. A name of *Pluto*.
The [50] *Virgin* briefly ſpeaks to this diſcourſe,
" Be not offended, wee no treaſon beare,
" No violence, though wee bee armed, feare:
" That * *Porter* may to all æternity * *Cerberus*.
" Ly barking in his Den, and terrifie
" The bloodleſſe Ghoſts: the Empereſſe of Hell, *Pluto* was Uncle to *Proſerpine*, as well as Husband.
"May unattempted with her Uncle dwell;

" For

"For piety and armes *Æneas* great
"Doth seeke his father in hells loweſt ſeat:
"If ſo great piety perſwade not, ſee
"This bough; (the Bough in her veſt hidden ſhee
Did then diſplay) He pacifi'd replies,
No more; but viewing with admiring eyes
The honour'd Branch, not ſeen long time before,
Hee turns his Boat, and doth approach the ſhore.
Then he (the Soules which here, there ſcatter'd ſat
Diſplacing) cleers the Decks; this done, the great
Æneas hee receives: the cras'd Bark ſinks
Under the weight; and the waves (leaky) drinks:
At laſt his fraight on th' other ſide the flood
Hee ſafely lands amidſt the ſedgie mud.
Vaſt [51] *Cerberus* (who makes thoſe realms reſound
With his deep yells) lies couchant on the ground,
In a neer Den, whom when the maid did ſee
Rouſing his Snakes, a ſop in honey ſhe,
And ſleepy juices ſteep't, to him did fling:
Three mouths at once the Monſter opening
It ſnatch'd: now his vaſt ſides he doth diſplay:
His whole Den cov'ring, as hee ſleeping lay:
The * *Guard* ſecur'd, the Prince the paſs doth gain:
And quits thoſe banks, whence none return again.
Voices [52] forthwith, and lamentable cries,
Of deceas'd Infants here his eares ſurprize:
Whom from their mothers breaſts, as ſoon, as born,
Untimely death, and haſty fates had torn:
Next were [53] who wrongfully condemn'd had been;
For ev'n in Hell is formall Juſtice ſeen:
Th' Urn *Minos* ſhakes, Of Ghoſts a Court he cals,
Where hee, as Judge, ſits on the Criminals:

* *Cerberus*,
* *Æneas*.

Bord'ring

Bord'ring on [54] theſe, a troop of ſuch appears,
As had been their own Executioners:
How gladly would they (though they did ſuſtain
All wants, all hardſhips) ſee bleſt light again?
Fates thwart: an *unrenavigable* ſound,
And *Styx*'s nine-fold Moat doth them ſurround.
Not far from [55] hence they on vaſt plaines arrive,
The *Mourning* fields; this name to them they give.
Here ſecret walkes, and myrtle groves doe hide,
For cruel love who (languiſhing) have di'd.
Nor are their flames (though dead) aſſwag'd; here hee
* *Phædra* and *Procris*, *Eriphil'* did ſee.
Of her unnat'rall ſon the wounds who ſhew'd:
Evadne with *Paſiphaë* here were view'd:
Laodomîa theſe accompani'd,
With *Cæneus*, change of ſexe ſo oft who try'd.
Amongſt whom *Dido* (her wounds bleeding yet)
Wandred in a vaſt Grove, whom when *Troy*'s great
Heroe approaching, through thick darkneſſe knew,
(In her firſt quarter, ſo the Moon doth ſhew,
Veil'd in obſcuring clouds) hee teares did ſhed,
And thus, to her (through deep reſentment) ſaid
"Unhappy *Dido*! it was therefore true,
"That thou wert dead; that thine owne hands thee ſlue:
"Alas! I was the cauſe, by Stars I ſweare,
"By th' powr's above, by thoſe who govern here,
"Queen, I did thee unwillingly forſake:
"But thoſe divine Commands (by which I take
"On mee this journey, through unfathom'd Hell,
"Theſe ſhades, and ſqualid places) did compell
"Mee to that act: nor could I e're beleeve,
"That for my loſſe thou couldſt ſo deeply grieve.

*See the Comment.

"Ah! stay: thy self withdraw not from my sight:
"Whom shun'st thou? stay: wee never more shall meet.
Thus hee with teares, and sweetning words allay'd
The *Queenes* just grief: whilst shee the same bewray'd
In scornfull frowns, and lookes from him averse;
As unconcern'd, at what he did rehearse,
As hardest flint, or * *Parian* rock: last shee
Away did fling, and in a rage did flie
Unto a shadie Grove, where shee repairs
To her old Lord, who answers to her cares,
Her deere * *Sichæus*: nor did her sad fate
Lesse pitty in *Æneas* breast create,
By trickling teares expresst. Then on his way
Hee doth proceed; and now those regions they
Approach, which by fam'd [56] warriers hanted were:
Here *Tydeus* hee, *Parthenopæus* here,
That gallant youth, and pale *Adrastus* Ghost,
Here hee those worthy *Trojans* (who had lost
Their lives in fight) beheld: here hee did see
Therſil'chus, Glaucus, Medon: here the three
Antênors, Polybete, Idæus here,
Who in his Chariot armed did appeare:
These Ghosts him round, both on the left and right,
Nor could be fated with one single sight:
They must gaze on, and neerer to him stand;
They must of him his journeys cause demand:
But the *Greek Peers*; And *Agamemnon*'s men
Through heartlesse feare began to tremble, when
They him beheld in his bright armour clad:
These fled, as when towards their ships they made;
Whilst others rayse a shrill and feeble cry,
Which, while they yawning strive to speake, doth dye:

And

* *Paros*, is one of the *Cyclades*, famous for marble. *Marpe us* is a hill there; so that *Parian* and *Marpesian* are all one.
* *Dido*'s first Husband.

And [57] here *Deiphobus* of *Priams* race,
All over wounds, with cru'lly mangled face,
Face, and both hands, appears; whose bleeding head
Of ears was spoyl'd, and nose disfigured
With an unseemly wound: in this disguize
Scarce to be known, to him the * Prince applies
"Himself in friendly words: *Deïphobus*,
"The valiant seed of *Teucer*, who hath thus
"Cruelly thee abus'd? who on thee could
"Take this advantage? It to mee was told,
"That the last night, with *Grecian* slaughter tyr'd,
"You on a heape of the dead foes expir'd:
"Then I did raise on the *Rhetæan* shore
"For thee an empty Tomb; thrice did implore
"Thy Ghost; thy name and armes still there abide:
"I could no better then for thee provide.
"Then here *Priamides*: not ought by thee
"Hath been omitted, friend; thou hast to mee
"All Rites perform'd: but mine owne Fates, and spite
"Of that *Greek* * Strumpet mee hath buried quite
"In these disasters, and bequeath'd to mee
"These sad memento's: for whilst vainly wee
"*Troy*'s * finall night in jollity did spend:
"(It too just cause we have to call to minde)
"When th' fatal Horse our lofty walls did scale,
"Pregnant with its arm'd birth, a solemn braul
"Feigning, as chief th' unhappy dance she led,
"The *Phrygian* Dames did the same measures tread,
"Singing wild * *Orgies*: whilst a blazing light
"Holding, shee did her *Greeks* to th' sack invite.
"Then my unhappy bed did mee detain,
"Where profound sleep did all my Senses chain:

* *Æneas.*

Deiphobus, son of *Priam.*

* *Helen.*

* Of *Troys* surviving.

* Hymns in the praise of *Bacchus.*

* Helen. Ironicè

" Mean while my * virtuous wife my armes did hide,
" And ſtole my truſty Sword from my bed-ſide.
" Then *Menelaüs* calling in, ſhee op'd
" The gates; this ſhee a gratefull office hop'd
* Menalaüs, her firſt Huſband.
" Would to her * lover prove; that thereby ſhee
" Of her paſt crimes the hated memorie
" Should quite aboliſh: why more words? they forc'd
" Into my Chamber: with the reſt th' accurſt
Ulyſſes, Grand ſon of Æolus.
" *Æolides* ruſh'd in: if I aright
" Doe pray, juſt Gods, alike thoſe *Greekes* requite:
" But, likewiſe tell, what fates have thee alive
" Brought hither? Did the ſtormy Sea thee drive?
" Or Gods command? what moved thee, my friend,
" To this dark noyſom place thy courſe to bend?
* See the Comment.
Whilſt thus they talk, * Morn with her roſie wain
Had more then meaſur'd the *Meridian*:
And happily thus they more time had ſpent,
* Sibylla.
But, that the * *Maid* did theſe delays prevent:
" Thus interpoſing, Night, brave Prince, doth haſte,
" And wee in teares our pretious houres doe waſte.
" Into two paths this way it ſelf doth ſpread:
" The right doth to great *Pluto*'s Palace lead,
" Where the *Elyſium* lies: the left directs
" To Hell, where torments doe the damned vex:
Deiphobus in anſwere then replies:
" Let not, great *Prieſteſs*, anger thee ſurprize:
" Ile goe, in darkneſſe my ſet time to ſpend:
* Æneas.
" But thee, our * glory, better fates attend.
" This [57] having ſaid, himſelf he did withdraw.
T' his left hand then *Æneas* turning, ſaw
Vaſt buildings, which three tow'red walls incloſe,
A round which *Phlegeton* flaming torrent flows,

Roling

Rowling huge ſtones: The Gate (whoſe Pillars were
Cut of ſolid adamant) did bear
Th' impoſed burden of an iron Tow'r,
And was ſo ſtrong, that it no humane pow'r
Nor Gods themſelves (were they turn'd Engineers)
Could force: Here fell * *Tiſiphone* appears,
Gyrt with a blood-ſtain'd coat: ſhee at this gate,
An ever-waking Centinel did wait:
Here groans were heard, claſhing of whips here ſound,
Grating of iron, with chains drawl'd on the ground.
Ænæas ſtop't, and (frighted) to the noyſe
"Liſtn'd; what dreadfull ſights, ſay *Maid*, are theſe?
"What tortures? and what hideous yells invade
"Mine eares? Renowned *Trojan*, then ſhee ſaid,
"No hallow'd perſon may this curſed place
"Approach, but when by * *Hecate* I was
"Intruſted with *Avernus* Grove, then ſhee
"In all particulars inſtructed mee.
"[59] Here *Rhadamanth*, that ſtern Inquiſiter
"Præſides; compelling to confeſſe what e're
"Crimes cunningly above contriv'd have bin,
"And, by him unrepented, who the ſin
"(In vain conceal'd) hath perpetrated: Here
"*Tiſiphone* [60] doth with a whip appear,
"Inſulting o're the guilty: her foule ſnakes
"With her left hand the * *Furie* at them ſhakes,
"Her bloody ſiſters calling to her aid:
"The damned Gate gave way, whilſt this ſhe ſaid,
"Groaning on its hoarſe hinges: Didſt thou ſee
"(Shee then proceeds) what fearfull guards did lie
"At Hells firſt entrance, and that paſſe did keepe?
"More filthy Monſters crawle within its deep

* One of the Furies.

* *Diana*, in hell called *Hecate*, in heaven *Luna*

* *Tiſiphone.*

"And ugly womb, which twice as far deſcends
"Beneath the Center, as the heav'n extends
"Above the ſame. In this foul Dungeon I
"The [61] *Titans*, earths firſt-born, did wallowing ſpy:
"I alſo then *Aloïdes* ſurveyd,
"Whilſt they their vaſt proportions there diſplayd.
"Theſe the high heavens did attempt to raſe,
"And from his ſtarry throne *Jove* to diſplace.
"I ſaw *Salmôneus* cruell pains ſuſtaine,
"Whilſt hee *Jov*'s lightning did, and thunder feign.
"Drawn by four horſes, hee through * *Piſa* rod
"With brandiſh'd torch, and would be thought a God.
"Mad man, who' inimitable thunder ſtrove
"To feign with braſſe, and horn-hoof'd ſteeds: but *Jove*
"At him from Heav'ns high Arcenal let flye
"A ſhot (with brands and ſmoking torches hee
"Us'd moſt to ſport) and down to th' loweſt Hell
"Therewith did in a diſmall ſtorm compell.
"Moreover earth-born * *Tityus* there I ſpyde,
"Whoſe large dimenſions did nine acres hide:
"On his immortall liver (growing ſtill
"As 'twas devour'd) a vulture with his bill
"Did ever tire, and (pearch'd upon his breaſt)
"To his renued bowels gave no reſt.
"*Perithous* why ſhould I mention? Why
"*Ixion*, or the bloody *Lapithæ*?
"O're whom a fearfull ſtone (a ſuddain fall
"Menacing) hangs, whilſt they on * *genial*
"Couches with golden frames ſupported, feaſt,
"But, th' eldeſt of the *Furies* (here a Gueſt)
"With threatning torch doth riſe up from her ſeat,
"And them forbids to touch th' inviting meat.

"Thoſe

See the Comment.

See the Comment.

* *Salmôneus* was King of *Elis*, a Province of *Peloponneſus*, whereof *Piſa* was the capitall City.

* See the Comment.

* *Torus genialis*, is properly the Bride-bed, and becauſe this uſed to be richly adorned, *genial* here is taken for *rich*, *ſtately*, or *magnificent*.

" Thoſe [62] who their brothers have purſu'd with
" Their Clients cheated, or their Parents beat; (hate,
" Or for themſelves alone, who gold did hord,
" (Whoſe number's greateſt) nor a part afford
" To their neer friends, whoſe fates unbridled luſt
" Hath haſten'd on, *who have deceiv'd their truſt*,
" *And 'gainſt their King and lawfull Soveraign*
" (*In impious broyles engag'd*) *their Swords have drawn*,
" Their Doom doe here expect; nor ask what Doom,
" Or by what form condemn'd; how hither come:
" Some a huge ſtone doe * rowle; ſome faſten'd are
" To a ſwift * wheele: unhappy *Theſeus* there
" Doth ſit, and ſhall to all æternity.
" The wretched *Phlegyas* aloud doth cry,
" And through the ſhades thus conſtantly adviſe,
" *When warn'd, learn Juſtice; nor, the Gods deſpiſe:*
" Of 's Countries freedom this made Merchandiſe;
" Hee made Lawes, and unmade them at a price:
" This his own daughter bedded: * *All have bin*
" *As happy in ſucceſſe, as bold in Sin:*
" Had I a hundred mouths, a hundred tongues;
" An iron voice, and had I brazen lungs,
" I could no way all ſorts of Crimes comprize,
" Or tortures, wherewith ſinners they chaſtize:
The aged [63] *Prieſteſſe* having this expreſt;
" Goe on (doth cry) and perfect now the reſt:
" With haſte proceed: the arched Gates appear,
" And walls, which by the *Cyclops* framed were,
" Our golden gift wee here muſt leave: This ſaid,
Through gloomy paths with equal pace they tread;
Their way they ſoon diſpatch; and now draw neere
Great *Pluto*'s Gates: *Æneas* entring there,

As did *Siſyphus*.
* The puniſhment of *Ixion*.

* Such were, for a time, the late Traitors, to whom this verſe may well be appli'd:
Auſi omnes immane nefas; auſoq; potiti.
Virg.

And

And himself with fair water sprinkling, does
Within the Porch the pretious branch depose.
These Rites perform'd, to [64] joyfull places they,
Pleasant green-Groves, blest seats themselves convey:
The fields with [65] cheerefull light the freer sky
Invests: their own both [66] Sun and Stars they see:
Some in green Meads, contending for the prize,
Or on the bright sand their limbs exercise:
Some nimbly foot it to a well tun'd song,
* *Orpheus.* The *Thracian* * Poet, clothed in a long
Robe, the [67] seven notes of musick warbling, sings:
This hand doth stop; that strikes the answ'ring strings.
Teucers old race, and fair Descendants here,
Brave *Heroes*, born in better times, appeare:
Here *Dardanus*, sad *Troys* first founder, and
Ilus with brave *Assaracus* did stand:
Their empty [68] Charets, arms, erected Spears,
Beholding, at a distance, he admires:
Their steeds unbridled range the fields all o're:
With what care they their armes, and Charets, 'fore
They left the living, kept: with what their sleek
And stately Coursers they did keep, the like
* (*Pæan*) the word here used by *Virg.* is a hymn in the praise of *Apollo.* Continued was by them, when dead: here he
On either hand a multitude did see
Spending in banqueting their careless daies;
Dancing, and singing great * *Apollo*'s prayse
* For thus *Vates* is to be rendred; not Poets, (as Mr. *Ogilby* hath done) see *Servius*, with whom the rest of *Virgils* Interpreters agree. In a sweet lawrell Grove, through which the [68] *Po*
Doth gently with its liquid Christall flow.
Here those, who for their Country wounds, receiv'd
In fight, could shew; those *Priests*, who, whilst they liv'd,
Were chaste; those * *Prophets* who religious were,
And things of *Phœbus* worthy did declare.

Who

Who had been Authors of ſome uſefull Arts;
Who others had oblig'd by good deſerts;
All ſuch in theſe bleſt manſions did reſide,
Having their temples with white fillets ti'd:
To whom (ſurrounding her) *Sibylla* ſaid,
But, chiefly to [70] *Muſæus* (by the head
Taller then thoſe, who wond'ring him inveſt)
Say bleſſed Souls, and thou of * Poets beſt, * *Muſæus.*
Where may we find *Anchiſes*, for whoſe ſake
We ventur'd have to paſſe the *Stygian* Lake?
Then briefly he: None here have conſtant ſeats,
In ſhady Groves we have our known retreats:
The flowry banks, and ſtream-vein'd Meadows we
Do here, and there frequent; but (if ſo be
You it deſire) that hills unforc'd aſcent
(Your readieſt way) o'recome. This ſaid, he went
Before, as Guide, and from above did ſhow
Delightfull plains; then down the hill they goe.
But Ag'd *Anchiſes*, in a cheerfull vale
Souls, from the reſt apart, ſurvay'd, which ſhall
Heav'ns bleſſed light again review: here hee
Numbred his owne renowned progenie:
Their Geſts, and pow'r, what fates ſhould them betyde:
But, when *Æneas* coming he eſpyde,
With teares of joy, and hands erected hee
Cryes; Art thou come? Hath thy known pietie
Maſtred all hardſhips? *Sonne*, doe I thy face
Behold? and doth diſcourſe between us paſſe?
Upon compute I did the time foreſee,
Nor have I erred in mine *Augurie*.
After what ſtormes both on the Sea and Land,
After what hazards, *Sonne*, by thee ſuſtaind

Doe I embrace thee? Oh! how did I feare
Lest thee the Court of *Carthage* should ensnare?
But he: thy Ghost, Father, thy woefull Ghost,
Often appearing, forc'd mee to this coast:
Our Fleete rides in the *Tyrrhene* sea: give me
Thine hand, dear Sire, nor my embraces flie:
Hee spoke, and wept; thrice his embraces sought,
In vain thrice at the fleeting shadow caught;
Like winde which vanish'd, or a winged dream.
Mean while *Æneas* the *Lethæan* stream,
(Which by those pleasant seats did softly glide)
And fair inclosures in the vale espyde:
About whose banks a multitude did stray,
As buzie Bees doe on a Sunnie day
Upon the flowers brood, and sport about
The painted Meadowes; with the murm'ring rout
The Plains resound: This unexpected sight
To wonder, and enquiry did invite
The stranger Prince, who ask'd what streams those were?
What those, who in such numbers did repair
Unto the same? The *Father* doth reply; (cree
"Those unhous'd [78] Soules (for whom by fates De-
"New Mansions are reserv'd) on *Lethes* brink
"Oblivion, and thought-quelling draughts doe drink:
"Long since I these before thee to present
"Have wish'd; and to recount, who their descent
"From mee derive, that thou maist thence the more
"Rejoyce, when thou shalt touch the wished shore
"Of *Italie*: * *Father* can it descend
"Into our thoughts, that Souls from hence ascend?
"That they shall their dull bodies reinvest?
"Are th' wretches with such love of life possest?

* The words of Æneas.

"*Anchises*

" *Anchiſes* then: Some, Ile not thee delay,
" But all things in due order here diſplay:
" *The*[72] *heav'ns, the earth, the watry plains, the bright*
" *And round-fac'd Moon, the Suns unborrow'd light*
" *A Soul within Suſtains; whoſe virtues paſſe*
" *Through ev'ry part, and mixe with the whole maſſe.*
" *Hence Men, beaſts, birds take their Original;*
" *Thoſe Monſters hence, which in the Sea do dwell:*
" [73] *But, thoſe Souls there, of firie vigour ſhare,*
" *The Principles of them cæleſtiall are,*
" *Unleſſe they from the body clogged bee,*
" *And ill-contrived* Organs *doe deny*
" *To them their operations, hence* Grief, Joy,
" Fear, Hope, *and all wild paſsions us annoy:*
" *Nor doe they their Original regard*
" *Whil'ſt ſhut up in the bodies darkſome ward:*
" *Nor,* [74] *(though they diſembodied bee,) are they*
" *Freed from thoſe ſtains, which (whilſt inhous'd in clay,)*
" *They did collect: having ſo long convers'd,*
" *They with much filth from thence muſt be aſpers'd.*
" *Hence to their crimes their pains proportion'd are:*
" *Some are expos'd to the all-ſearching Ayre;*
" *Some are in Waters plung'd, in fire ſome tryde:*
" *Our* Purgatory *thus we all abide:*
" *Then through the vaſt* Elyſium *we are ſent:*
" *But few theſe joyfull Champaigns doe frequent:*
" *Untill the fate-præfixed time have tane*
" *And purg'd away what e're contracted ſtain:*
" [75] *Leaving of ſpots that heavenly* * *Being cleer,*
" *Of fire a compound, and unmixed Ayr.*
" *A thouſand yeers (the deſtin'd period)*
" *Fulfill'd the* * *God calls them to* Lethes *flood:*

* The Soul.
* *Mercury*, who was ſaid with his *Caduceus*, or rod, both to drive ſouls to hell, and to bring them from thence.

"That all things past forgot, they may review
"The upper world, and bodies reindue.
[76] This said: his *Sonne* together with the *Maid*
Into the thickest of the throng he led:
And mounts a hillock, whence he might discern
Them march in order, and their faces learn.
"* Loe! now thy future fates to thee Ile shew,
"What glory shall to *Dardan's* race accrue,
"What Nephews shall from *Latian* stem be born,
"Illustrious Souls, who shall our name adorn.
"That youth (do'st see?) supported on his Lance
"Shall next to light, by fates Decree, advance,
"*Sylvius* an *Alban* name thy, *posthume* Sonne,
"(In whose veins *Latium*'s royall blood shall run)
"Shall next above appear: the same thy dear
"* Consort a king, and Sire of kings shall bear
"Amidst the woods, from whence our princely line
"Derived, shall over long *Alba* reign.
"That next is *Procas*, who the *Trojan* name
"Shall æternize; then those of no lesse fame,
"*Capys* and *Numitor*: That fourth, like thee,
"*Sylvius Æneas* shall sirnamed be:
"Alike for piety, and arms extold,
"If ever hee the *Alban* Scepter hold;
"The goodly limbs of these brave youths survey.
"But, who with *Civick* [77] wreaths are shadow'd, they
"*Nomentum*, *Gabii*, and *Fidenæ* shall
"Found, and erect *Collatia's* toured wall;
"*Pometii*, *Castrum*, *Bola*, *Cora* too,
"Shall then be names, though they be nameless now.
"But, with his [78] Grandsire martiall *Romulus*
"Shall reigne: whom *Ilia* (from *Assaracus*

Sprung)

* The words of *Anchises*.

See the Comment.

* *Lavinia*.

See the Comment.

See the Comment.

* *Numitor*.

"Sprung) ſhall bring forth: behold! his double creſt:
"Him *Jove* himſelf doth even now inveſt
"With Deity: *Sonne*, under his command
"Renowned *Rome* ſhall to the utmoſt land
"Her Empire ſtretch, her proweſſe to the skies;
"And, bleſt with a ſtout race of men, comprize
"Sev'n hills within her walls. With towrs thus crownd
"*Cybel'* doth *Phrygias* towns in triumph round, See the Comment.
"Proud of her divine offſpring, num'rous race,
"Which in *Olympus* all, as Gods, take place.
"But [79] both thine eyes here bend; thy *Romans* ſee
"This *Cæſar* is, this the whole progenie
"Of thy *Iülus*, ready now t' aſcend:
"This, this is hee, whom fates to thee commend,
"God-ſprung *Auguſtus*; the golden age again
"He ſhall reſtore, as in old *Saturns* reign:
"Beyond the *Garamants*, and *Indians* hee
"Shall rule, beyond the Stars a land doth lye,
"Beyond the walk both of the Sun and yeer,
"Where *Atlas* doth the ſpangled axel bear:
"Now from all quarters of the Sea-girt earth
"The Oracles foretell his dreaded birth:
"Both from the *Caſpian*, and *Mæotick* coaſt,
"And, from whence *Nile* into the ſea doth poſt:
"Nor did * *Alcides* ſo much ground run o're, * *Hercules.*
"The braſſe-hoof'd hinde, and *Erymanthian* Boar
"Although he ſlew, and *Lerna* terrifide,
"Nor the victorious *Bacchus*, who doth guide
"With vine-bound reigns his Charret, hurrying down * A Mountain in *India.*
"His Tigers, * *Nyſa*, from thy ayrie crown:
"And doubt wee of our valour proofe to give?
"From *Italy* ſhall daſtard fear us drive?

"But, [80] who is he, who with the Olive bough,
"And off'rings comes? His hoarie locks him show
"To be that *Roman* King, who (to a great
"Empire From a small Dorp advanc'd) the State
"On wholsom Law's did build. Then [81] *Tullus* shall
"Succeed, and the unpractiz'd people call
"To warfare; hee (an enemy to peace)
"Disused Triumphs shall revive. Next these
"The haughty [82] *Ancus* struts: already hee
"With pop'lar breath inflated seems to bee.
"Would'st [83] thou the *Tarquins*, and stout [84]
"The *fasces* from the kings recover'd? He (*Brutus* see?
"The *Cons'lar* pow'r, and cruel Rods the first
"Shall exercise; his rebel Sons (who durst
"New wars excite) th' unhappy father shall
"To punishment for rescu'd freedom call:
"What e're Posterity 'othe fact shall say,
"Him love of fame, and 's Country shall o'resway
"But, see the [85] *Decii* and the [86] *Drusi* there,
"With [87] *Torquate* who a blood-staind axe doth bear:
"With ensignes laden brave [88] *Camillus* see:
"But, those [89] two Souls, who alike armed bee,
"And friendly now, whilest shrouded in death's night,
"What warr's (when rais'd to lives more cheerfull light)
"What slaughter shall they cause? the * *Father* from
"The *Alps* shall with his northern forces come;
"The *Sonne* to him oppose the armed East:
"Brave Souls, proceed not in this dire contest,
"Arm not your Countrey 'gainst your selves; but thou
"My * of-spring, whom heav'ns for their own avow,
"Forbear, and first thy self disarm:

"Hee

* *Numa*, born at *Cures*, a Village of the *Sabines*.

* *Julius Cæsar.*

* *Pompey.*

* *Cæsar*, who truly used his victory with much moderation, and clemency.

"[90] Hee (*Corinth* raz'd, and with *Greek* blood bedi'd)
"Shall to the *Capitol* in triumph ride:
"The ſame (having aveng'd our native *Troy*,
"And *Pallas* prophan'd Temple) ſhall deſtroy
"*Argi*, *Mycænæ*, (*Agamemnon*'s ſeat)
"And *Pyrrhus*, proud *Achilles* race, defeat:
"Who [61] *Cato* would omit? or [92] *Coſſus* thee?
"The [93] *Gracchi* who? who the [94] *Scipiadæ*?
"Warr's thunderbolts, and *Libya*'s overthrow:
"[95] *Fabricius*, great in a ſmall fortune: who
"[96] *Serranus*, thee tilling thy ground? but yee
"Whether [97] O *Fabii!* doe you hurry mee
"All ready ſpent? thou art that *Maximus*,
"whoſe wiſe delays ſhall raiſe declining us.
"Some bráſſe ſhall caſt, that it to breathe ſhall ſeem,
"Work marble, that you it alive would deem,
"Plead better; better th' heav'nly motions tell,
"But, *Roman*, thou learn th' art of ruling well.
"Such be thy craft, in peace thy cuſtõme ſuch:
"*The loyall cheriſh, the Rebellious Cruſh.*
"Thus ſpake *Anchîſes*, and to this ſobjoyns;
"In royall ſpoyles ſee how [98] *Marcellus* ſhines,
"See how he marcheth taller then the reſt:
"The *Roman* State (tumultuous rout's ſuppreſt)
"Hee ſhall from falling keep; he ſhall inthrawl
"The *Carthaginian*, and the Rebell *Gaul*,
"Father * *Quirinus*, Hee alſo to thine
"The third ſpoyls (raviſh'd from the Foe) ſhall joyn:
And here *Æneas* (for before him there
A goodly youth did in bright arms appear
But, ſad his look, dejected was his face)
"What is hee, *Father*, who with equall pace

* A name of *Romulus*.

"The

"The other doth accompany? his Son?
"Or some of our Descendants? how they run,
* To the other Marcellus. "And round him flock? how gracefull is his *Meen*?
"But, gloomy night doth with a cloudy skreen
"His head involve. Tears flowing from his eyes,
The good *Anchises* thus to him replies.
"The griefs of thine, desire not *Sonne*, to know,
"Him to the world the fates shall only show:
"The *Roman* name, O Gods! too pow'rfull had
"Appear'd, had you such blessings lasting made:
"With what laments shall great *Romes* burial place
"Resound? what fun'ral pomps as thou dost passe
"By his new grave, sad *Tiber*, shalt thou see?
"None ever of the *Trojan* stem shall bee
"Of equall hopes with him; *Romes* joyfull coast
"Of a more worthy birth shall never boast:
"His piety, and antique singlenesse,
"Or who his matchlesse valour shall expresse?
"Whether on foot, or his brave Courser arm'd,
"None ever had encountred him, unharm'd:
"Deplored youth! (if this sad doom by thee
See the Comment. "Can be eschew'd,) thou shalt * *Marcellus* bee:
"Bring Lilies; I will purple flowers strew,
"At least let mee return this tribute, due
* Marcellus. "To the * deceas'd, an empty Monument
"Let me erect: thus they together went
Through those void ayrie *Wasts*; and all survey'd,
* Anchises. Which when the * *Father* had at large displayd,
And his sonnes minde with the heroick thought
Of future fame inflamed, him hee taught
What warres hee was to wage, with whom to fight,
Latinus strength, and did at large recite

Latinus

How he ſhould or incounter, or decline
All hazards waiting on his vaſt deſigne.
[99] Of *Sleep* two gates there are: the one of *horn*,
Whence reall dreams to th' upper world are born;
Th' other's made of poliſh'd *Ivory*,
From whence deluding fancies mount the ſky:
His *Son* thus entertaining and the *Maid*,
Anchiſes them out at this gate convey'd:
Æneas to his friends and ſhips repaires,
And to *Cajeta's* Port directly ſteers.

F ANNO-

ANNOTATIONS
upon the
Sixth Book
OF
VIRGIL'S ÆNEIS.

§. 1. THe coherence of this Book with the precedent depends upon the two laſt verſes thereof, where *Æneas* in theſe words laments the death of his drowned friend *Palinurus*;

Heu! nimium cœlo & pelago confiſe ſereno,
Nudus in ignotâ, Palinure, jacebis arenâ:
Sic fatur lacrymans. —— ——

O *Palinure*, truſting fair ſeas and ſky,
Thou naked on ſome coaſt unknown muſt ly:
This weeping ſaid. —— ——

Which *Hemiſtich* our Poet tranſlates out of *Homer*, ὡς φάτο δακρυχέων: nor muſt we lay any thing of diſproportion to our Author, in that he makes his heroick *Æneas* to weep. *Homer* did the ſame in the perſon of *Ulyſſes*. Tears are not alwayes the excrement of a moiſt brain, but many times the exudations of a generous heart, ſpringing from a commendable ſenſibleneſs of anothers calamity; and may become the manly counte-

countenance of a *Cæsar*, or an *Alexander*, whereas (to the contrary) cruelty and cowardize are terms convertible, and generally the unhandsome inmates of an ignoble breast.

§. 2. The Poet here speaks *proleptically*; for *Cuma* was not then built, but a long time after, *viz.* in the reign of *Latinus Sylvius*, the fift in descent from *Æneas*: It was founded and planted by the people of *Chalchis*, the principall City of *Eubœa*, a noted Island in the *Ægean* Sea, and not far distant from the Coast of *Attica*; now known (as I take it) by the name of *Negroponte*; whence *Virgil* gives it the epithetes of *Euboïca*, and *Calchidica*, both expressing its originall: It was called *Cuma* either from a City of that name in *Asia Minor*, or (according to *Servius*) ἀπὸ τῶν κυάμων, because situated near the sea-side; or from a woman with childe, which the *Greeks* call ἔγκυον, found there sleeping by the first Adventurers; and taken (as it also proved) for a good *Omen* of future fecundity, though at present it survives only in the fame and memory of its past greatness, little or no remains thereof being at this day to be seen.

Æneas arrived in *Italy anno Mund.* 2823. *Cumæ* was built *an. Mun.* 2953. *Simps. Chron.*

§. 3. *Virgil* has indeed expressed that with more Poeticall pomp, which we have but barely rendred in the English.

——quærit pars semina flammæ
Abstrusa in venis silicis.——

Some think that he speaks here more like a Poet then a Philosopher, ascribing those sparks (for that he means by those *semina flammæ*, following *Homer* herein, who calls them σπέρματα πυρὸς) to the collision of two solid bodies, as the flint and the steel; and this is *Alex. Aphrodisæus* his opinion, denying that there is any latent or secret fire in either of them. But since * all mixt bodies are compounded of the 4. elements, and by consequence have a proportion of fire in them, why may we not more rationably conclude that these *semina flammæ* are potentially in all solid bodies, and brought into act by a violent and often repeated collision. Hence Mills and Chariot-wheels often fire: nor must we conclude to the contrary, because they are outwardly cold: So is wine, which hath a virtuall heat

* We speak according to the opinion of the *Peripat.* 4t.

and ſpirit in it; which appears when awaken'd by the naturall heat of the ſtomach. Again, ſhould fire (which is a ſubſtance) owe its birth to the colliſion of two ſolid bodies only, then an *Accident* (for ſuch is that colliſion) would produce a ſubſtance; but that is, ἀφιλόσοφον, againſt the principles of Philoſophie: we ſhall therefore conclude, that *Virgil* ſpake as well like a Philoſopher as a Poet, when he ſaid,

——— quærit pars ſemina flammæ
Abſtruſa in venis ſilicis. ———

Whoſe opinion we may ſtrengthen by the Authority of *Sympoſius*, in *ſilice*, who affirmes,

Semper ineſt intus, ſed rarò cernitur ignis;
Intus enim latitat, ſed ſolos prodit ad ictus;
Nec lignis, ut vivat, eget; nec ut occidat, undis.

Though ſeldome ſeen, the ſparks within remain,
There ſleeping, till repeated ſtrokes conſtrain
Them to awake; nor want they fuell there,
Or doe from water their extinction fear.

§. 4. Whilſt others were buſied about more ſervile offices, *Æneas*, (as it became his perſon and dignity) in purſuance of the main deſign, repairs to the Temple of *Apollo*, not far diſtant from *Cumæ*, and ſituated upon the higheſt part of the *Cumæan* rock, (whence *Virgil* gives him the epithet of *altus*, or from a Statue of him there found, which, as *Servius* obſerves out of *Cælius*, was 15 foot long) and to the Grot of *Sibylla*, which was in a certain place within the ſame: ſhe was a Prieſteſſe to the God, and a Propheteſs alſo by him inſpired: but we muſt note that this Temple, with the adjacent Grove, was ſacred as well to *Diana* as to *Apollo*, whoſe Deities were here joyntly worſhipped; whence the Poet ſayes,

Jam ſubeunt Triviæ *lucos, atque aurea tecta.*

And

And *Sibyl* is by him alſo ſtiled

——————Phœbi Triviæque *ſacerdos.*

But becauſe there were many Propheteſſes which bore the name of *Sibylla*, (for this is a name *appellative*, denoting any one to whom God pleaſeth to communicate his counſels, and derived from θεὸς, which in the *Æolick* dialect ſignifieth God, and βουλὴ, Counſell,) it will not be altogether impertinent to make a ſhort diſcourſe of theſe inſpired women, whereof there were ten more eminently famous, as *Lactantius* obſerves out of *Varro*, in a Treatiſe of his not now extant.

The firſt, and eldeſt of them was *Sibylla Antiqua*, ſirnamed *Perſica*, and *Chaldæa*, from the place of her birth or abode: ſhe was by *Suidas* ſuppoſed to be the Wife of *Noah*; but we may more probably conjecture her to be born of ſome of his Deſcendants in the parts about *Babylon*. She lived in the time of *Heber* and *Abraham*: with theſe two as ſhe was contemporary, ſo ſhe might haply be converſant, and learn of them what ſhe delivered, and left to poſterity. 1. *Sibylla Perſica.*

The ſecond was *Delphica*, whoſe proper name was *Artemis*, the known *Greek* name of *Diana*: She lived before the warrs of *Troy*, which happened in the time of the *Judges*. *Troy* was taken *Anno mundi* 2820. *Ibzan* being Judge: 407. before the firſt Olympiad, and 1179. before our Saviour, who was born *Anno Mundi* 4001. according to the computation of the learned Jeſuit *Gordonus*: She was ſaid to be the Daughter of *Jupiter* and *Lamia*: She propheſied of the rape of *Helen*, of the warres and ſack of *Troy*. It is ſaid that *Homer* (who died 272. after the ſubverſion of that City: *Gordon.*) took much out of her verſes; which ſhe foreſaw, and foretold that he ſhould doe: She was called *Delphica*, becauſe ſhe was a Propheteſſe to the Oracle of *Apollo* at *Delphi*. 2. *Delphica.*

The third was *Cumæa*, Daughter of *Glaucus*, and (as *Virgil* ſayes) named *Deiphobe*. This is ſhe to whom *Æneas* in his travels had acceſſe: ſhe was alſo called *Cimmeria*, from the *Cimmerians*, inhabiting betwixt *Baiæ* and *Cumæ*: She was 3. *Cumæa.*

Contemporary with *Elon* Judge of *Israel*; but of her, her Cell, and manner of propheſying, more anon.

4. *Erythræa.* The fourth was *Erythræa*, ſo denominated from the place of her birth and abode: *Erythræ* was a City in *Aſia Minor*, a Greek Colony, built by the *Athenians* in the time of *Codrus*, who was Contemporary with King *David*: and this is ſhe whom the primitive Fathers, *Juſtin Martyr*, *Clem. Alexandrinus*, &c. ſo often cite, and who ſpake ſo plainly and demonſtratively of our Saviours incarnation, whoſe *Acroſtich* conſiſting of ſo many verſes as there be letters in theſe words, Ἰησοῦς Χριστὸς, Θεοῦ Υἱὸς, σωτὴρ, *Jeſus Chriſt, Son of God, Saviour*, *Cicero* mentions with much admiration *l. 2. de Divinatione*: Her proper name was *Herophile*.

5 *Samia.* The fifth was *Samia*, properly called *Phyto*; ſhe lived (as *Euſebius* affirms) when *Numa Pompilius* reigned in *Rome*, and *Manaſſes* in *Samaria*, about 700 years before the incarnation of *Jeſus Chriſt*.

6. *Cumâna* The ſixt was *Cumâna*, who (although almoſt the ſame in name with *Cumæa*, and therefore confounded by *Baronius* with her, as the learned Biſhop *Montague* obſerves, and by *Virgil* here, as we ſhall hereafter prove) was different from her in birth, time, place and predictions: Her name is ſaid to have been *Amalthæa*, or, as ſome will have it, *Demophile*: She flouriſhed *Ann. Mundi* 3388. and in this very year came to *Rome*, and preſented her books of Propheſie to *Tarquinius Priſcus*, a *Gordonus* gathers out of *Solinus*, *Varro*, *Lactantius*: though as *A. Gellius* affirms, it was to *Tarquinius Superbus*, the others Grandſon, to whom ſhe addreſſed her ſelf; of which ſtory more anon: And this is ſhe whoſe Books and Oracles are ſo often mentioned ly *Livie*, *Halicarnaſſæus*, and other *Roman* Writers.

7 *Helleſpontiaca* The ſeventh was *Helleſpontiaca*, or *Trojana*; for *Troy* was not far from the *Helleſpont*: Her proper name was *Symmachia*; ſhe dwelt at *Gergythus*, a Town not not far diſtant from *Troy*, where in the Temple of *Apollo Gergythius* ſhe delivered her Oracles: She is ſaid to have flouriſhed in the times of *Cyrus* an *Solon*.

Th

The eighth was *Lesbiaca*, or *Libyca*, remembred by *Euripides*, the tragick Poet, as *Lactantius* affirmes: she lived in the reign of *Xerxes*, about the year 3534. 1. *Libyca.*

The two last are *Phrygia* and *Tiburtina*, of whom there is little or nothing recorded, The first (as her name imports) was haply an inhabitant of *Phrygia*: The latter lived at *Tibur* in *Italy*, seated upon the River *Anio*, or *Anien*: she was called *Albumea*, or *Leucothea*, the white Goddesse. 9. *Phrygia.* 10. *Tiburtina.*

Virgil here relates who was the first Founder of this Temple, and upon what occasion it was founded; but before he enters into a story, the truth whereof might rationally be questioned, he premised, *ut fama est*; and this is solemn with this warie Writer, whensoever he reports any thing strange, or beyond the common assise; as, *fama est Enceladi, &c.* observed by *Scaliger*; and propounded by him, as an example to be followed in the like case: But the story is this; *Pasiphaë*, the Daughter of *Sol*, and Wife of King *Minos*, fell in love with a Bull, which by the assistance of *Dædalus* she enjoyed: The witty Artist framed a wooden Cow, covering it with a reall hide, and then shutting the lustfull Queen up in it, left her to the satisfaction of her own filthy desires. The prodigious *Domitian* acted that to the life which is here but fabled, as appears by that known Epigram in *Martial*, *lib.* 1. *ep.*6. a Writer no lesse impudent in flattery then excellent in Poetry. §. 5. The Story of *Pasiphaë* and *Taurus, &c.*

Junctam Pasiphaën Dictæo *credite Tauro*;
Vidimus; *accepit fabula prisca fidem*:
Nec se miretur, Cæsar, *longæva vetustas*,
Quicquid fama canit donat arena tibi.

Beleeve, *Pasiphaë* with a Bull did lie;
We saw 't; that fable's now made historie:
Nor, *Cæsar*, let Antiquity be proud,
Thy Shews present what fame hath sung so loud.

The *Minotaur* was the production of this horrid copulation which the Poet calls here —*mixtum genus, prolemq; biformem*, as

as being partly a man, and partly a Bull. This monſter was kept in the *Labyrinth*, and fed with mans fleſh; but *Dædalus* being accuſed and convinced to have been the ingenious Pandor to the Queens luſt, was with his Sonne *Icarus* impriſoned in the Labyrinth, where he (providing for their mutuall preſervation) with wax and feathers made wings for himſelf and his beloved Sonne, and flying out of the top of the Houſe, made his eſcape: *Dædalus* arrived ſafe at *Cumæ*, but *Icarus* (an emblem of an aſpiring mind) ſoaring too high, melted the waxen cement of his wings, and was drowned neer to the Iſland of *Icaria*, to which, and the circumfluent ſea he gave name. *Dædalus* having thus eſcaped, built this Temple, conſecrating both that and his wings, (for it was the manner of the *Ancients* to hang up ſuch things as had been to them either of uſe or ornament in the Temples of the Gods) to *Apollo*, by whoſe propitious Diety he had been ſaved.

Sil. Ita. Lic. l. 12.

Hic pro nubivago gratus pia templa meatu
Inſtituit Phœbo, *atque audaces exuit alas.*

* *Dædalus.*

The * Grateſull did, for his ſafe-conduct, here
To *Phœbus* a devoted Temple rear,
And his bold wings put off.——

And this is the ſtory which *Virgil* premiſeth with an *ut fama eſt*; but the Hiſtory which gave riſe to this Fable, is this; *Taurus* (which in the Greek ſignifies a Bull) was (as *Servius* ſayes) Secretary to King *Minos*, but (according to *Plutarch* in the life of *Theſeus*) chief Captain or General, a goodly proper young Gentleman, with whom the enamoured *Paſiphaë* was ſaid to lie in the houſe of *Dædalus*, who was privy to the Adultery; and becauſe ſhe brought forth twins, the one reſembling *Minos*, the other *Taurus*, ſhe was feigned to have brought forth that double-ſhaped Monſter called the *Mino-taure*. *Dædalus* as a Confederate was impriſoned, but corrupting his keepers, eſcaped, himſelf in one ſhip, and his Son *Icarus* in another; but the unhappy youth bearing too much ſail, was

with

was with his ſhip overſet and drowned, whileſt the more warie Father came ſafe to his intended Port. Hence, becauſe he was the firſt who invented that kind of ſayl, which the *Greeks* call *Dolon*, (by which addition of Canvas he out-ſtript his purſuers) he was ſaid to flye. Although the *Engliſh* would not ſo handſomely bear it, yet in the *Latin* the Poet hath ingeniouſly mingled the Fable of flying with the hiſtory of ſayling: whilſt he uſeth theſe words of *(Enare)* and *(alarum remigum)* terms more proper for ſayling then flying. We will conclude this hiſtory with that imitation of it which we find in *Sil. Italicus*, *l.* 12. a great emulator of *Virgil's* Muſe: but the truth is, (as *Pliny* the younger ſaith of him) that he wrote, *majore curâ quam ingenio*; the verſes are theſe:

——— cum regna teneret
Dictei regis, (ſic fama eſt) linquere terras
Dædalus invenit; nec toto ſigna ſequenti
Orbe dare: ætherias alienâ tollere in auras
Avus ſe pennas, atque homini monſtrare volatus:
Suſpenſum hic librans media inter nubila corpus
Enavit: ſuperoſq; novus conterruit Ales:
Natum etiam docuit falſæ ſub imagine plumæ
Attentare vias volucrum lapſumq; ſolutis
Pennarum remis, & non fœlicibus alis
Turbida plandentem vidit freta. ———

His freedom *Dædalus* (in *Creet* detain'd)
By this invention, as fame ſings, obtain'd:
He, that no tracts by his purſuers might
On earth be ſeen, through the air took his flight
On borrow'd wings: He firſt that Art devis'd,
And ('midſt the clouds his hov'ring body pois'd)
Made his eſcape. The ſight the Gods did ſcare.
His Son he alſo taught through untrac'd air
With feigned plumes to move; but him alas!
(His wings diſſolv'd) on *Neptunes* wrinkled face
He flutt'ring ſaw. ———

§. 6. The story of *Androgeos* and the *Athenians*.

Dædalus, the founder of this Temple, had adorned the Gate, or Porch with admirable Sculpture, representing therein these following Stories: First the death of *Androgeos*, Sonne of King *Minos* by *Pasiphaë*: this young Prince was an active and gallant Gentleman. and particularly fam'd for his great skill in wrastling, an exercise in those times in great request: He had foyled herein some of the *Athenian* Youth, who maligning him therefore, treacherously surprized, and slew him, as he was returning home in great pomp and triumph. The *Athenians* for this were not only infested with a sharp warre from the injur'd Father, but also (as *Plutarch* relates) pursued by the justly augry Gods with plague and famine: And now no longer able to oppose themselves to the assaults both of heaven and earth, they make their addresse to *Apollo* at *Delphi* who advised them to appease *Minos*, and to make an agreement with him, till which time they were not to expect a cessation of the divine judgements. *In fine*, a peace was treated upon, and concluded; but upon hard terms (as it alwayes is) on the conquer'ds part, who were by their articles to send every year seven of their sonnes, and as many of their Daughters (upon whom the lot should fall) Captives into *Creet*, there to remain in perpetuall bonds. This unnaturall tribute was constantly exacted, and duly paid for certain years: at last the lot (amongst the rest) fell upon *Theseus*, the Son of *Ægeus* King of *Athens*: but he behaved himself so gallantly there at all his exercises, especially in his incounters with the valiant *Taurus* (whence sprung the Fable of his slayling the *Minotaure*) that at last he became not only Conqueror of those who opposed him, but also of those who opposed him not; for he wan the heart of the fair *Ariadne*, the Kings Daughter, by whose help he freed himself and the rest of the captive Children, carrying her also away with him. Here he also had carved the representation of the Iland of *Crete*, with the *Labyrinth* there built by himself, in imitation of that of *Ægypt*; a prodigious piece, containing so many windings & turnings in it, that no man (once engaged therein) could ever extricate himself, unless by the help of a clue of thread. But of this in the time of *Pliny* there remained no foot-

The Labyrinth

foot-steps. That which is now ſhewed to Travellers for the Labyrinth, is ſuppoſed by Mr. *Sandys* to be only a Quarrey, out of which they digged the ſtones which built the neighbouring Towns of *Gnoſſus* and *Gortyna*: But *Virgil*, as great an Artiſt as *Dedalus* himſelf, doth with him break off in the ſtory of *Icarus*.

§. 7. *Apollo's* Temple, & *Sibylla's* Grot.

Whilſt *Æneas* amuſed himſelf with the contemplation of theſe pleaſing objects, *Sibylla* brought thither by *Achâtes* (which we muſt underſtand κατὰ τὸ σιωπώμενον, as the *Criticks* term it, there having been no mention made of *Achâtes* before) arrives; and, whilſt ſome were preparing for the ſacrifice, leads him with the reſt into the Temple; which the Poet doth here deſcribe: For the illuſtration whereof let us hear *Juſtin Martyr*, an eye-witneſs, as we finde him tranſlated by the learned Biſhop *Montague* in his *Acts* and *Monuments*, *Sect.* 3. *When I was at* Cumæ *in Campania* (ſayes that holy Father) *about ſix miles from* Baiæ, *I viewed diligently and curiouſly a certain place there, wherein ſtood a large and ſpacious Chappel or Oratory, which was hewn out of the main rock, being all but one ſtone; an admirable and ſtrange piece of workmanſhip it was; in which Oratory (as the inhabitants made report to me, and they had it by ancient tradition from their fathers)* Sibylla *gave forth her Oracles. In the midſt of the Oratory they ſhewed me three hallowed places, hewn alſo out of the ſame rock, in which (as they related) ſhe uſed to bathe and waſh her ſelf; which done ſhe caſt her mantle about her, and ſo retired her ſelf into the inmoſt Cell, and Reveſtry of that Chappel. This, as the former, was alſo cut out of the main rock. There, when ſhe had compoſed her ſelf upon a high advanced ſeat, ſhe uttered and gave forth Oracles.* Thus *Juſtin Martyr*. Hence *Virgil* not Poetically, but hiſtorically ſayes, that this Temple was *latus rupis Euboicæ, id eſt Cumâna*: *exciſum in antrum, id eſt, in formam antri*: in which alſo was that, *antrum immane, atq; horrenda ſecreta Sibyllæ*. *Sybils* Grot, mentioned at the beginning of this book, with both theſe deſcriptions, agrees that of *Agathias*, *l.* 1. wherein ſpeaking of the ſiege lai'd to *Cumæ* by *Narſes* that gallant Eunuch, he writes thus: *Ad orientalem callis flexum antrum quoddam ſuberat, ex omni parte tectum, &c. On the*

East-side of the Winding of the hill (where Cumæ *stood) there was a certain Grot or Cave, covered on every side, and so hollow, that it had some naturall* adyta, *or secret places, and a bottom vast and deep as hell. In this that great* Italian Sibyl *was said to dwell, and to deliver her Oracles. She was said also to have foretold to* Æneas, *the sonne of* Anchises, *all what should befall him in the ensuing warres of* Italy. Thus far *Agathias.* Lastly, (if the Reader will not think that we insist too long upon quotations) we will, as well for the credit of our Author, as for the farther illustration of this place, give you *Gerop. Decanus* his words, *lib.* 4. *rer. Hisp.* Virgilius, *si quis alius mortalium, non in* Homero *tantum, sed in omnibus, &c.* Virgil *(if ever any man were) exactly read not in* Homer *only, but in all other Writers, both Poets and Historians, made the descent of his* Æneas *(whom he composed of* Achilles *and* Ulysses, *and adorned with the virtues of them both) about* Cumæ *and* Baiæ, *near* Avernus, *where my self entred* Sibyls *Grot, and saw her Chappel; which, as it was a thing famous even in* Ogyges *his time, so it is not unworthy of admiration for the length and depth of the Cave cut out of the main Rock, at the inmost parts whereof we found a hot vapour not a little offensive.* And this continued to be seen (as *Onuphrius* witnesseth) till the year of Christ 1539. in which year all *Campania* was terribly shaken, rent and defaced with an earthquake. At *Puteoli* huge Mountains of gravel, sand and slime were belched forth, and cast up from the bottom of the Sea; with which *Sibyls* Cell and Chappell was totally overwhelmed, utterly ruined and abolished. Let us hear the relation of Mr. *George Sandys*, who had diligently surveyed those parts concerning this prodigious accident. *In the year* (saith he) 1539. *on the* 29 *of* Sept. *When for certain dayes foregoing the Country was so vexed with perpetuall earthquakes, as no house was left so entire, as not to expect an immediate ruine: After that the sea had retired* 200 *paces from the shore (leaving abundance of fish dead, and fresh water rising in the bottom) a Mountain of a stupendious height, (called at this day by the Inhabitants the* new Mountain) *visibly ascended about the second hour of the night, with hideous roarings, horribly vomiting*

vomiting ſtones, and ſuch ſtore of cinders, that it overwhelmed all the buildings thereabout, and the ſalubrious Baths of Tripurgulæ, *for ſo many years celebrated; conſumed the Vines to aſhes, killing birds and beaſts; the fearfull inhabitants of* Putzoli *flying in the dark with their Wives and Children, naked, defiled, crying out, and deteſting their calamities, &c.*

And this is the difference betwixt thoſe who were inſpired by God, and thoſe who were acted by the Devill; the true Prophets of God were not (as thoſe who were poſſeſſed with unclean ſpirits) diſtracted, inraged, violently carried, haled, and diſtorted in body or mind; but ſpake the words of knowledge and underſtanding, uſing the geſture of gravity, ſobriety, and quiet behaviour. See Biſhop *Mountague* largely and learnedly diſcourſing of this, *Acts and Monuments, Sect.* 3. §. 8.

Æneas here makes a prayer and a vow to *Apollo* and *Diana*, the Deities of this Temple; the like he does to *Sibylla*. He vows to conſecrate to *Apollo* a Temple, and certain annuall Playes: and here in the perſon of *Æneas*, and in favour of *Auguſtus* (who was of the Family of *Æneas*, and, as it was amongſt the vulgar believed, the Sonne of *Apollo*. See *Sueton. in Auguſt. c.* 94) he alludes to that Temple which *Auguſtus*, in honour of his putative * Father, built, and dedicated to *Apollo*, in that part of the *Palatium* which had been fired with lightning; from whence *Apollo* was called *Palatinus*; *Sueton. in Auguſt. cap.* 29. and by the way note, that upon this *Palatine* Hill (one of the ſeven hills upon which *Rome* was built) ſtood the Seat of the *Roman* Emperours, which from thence was called *Palatium*, from which all ſtately edifices have their denomination of *Palaces*: *Roſin. lib.* 1. *c.* 4. to which word *Ovid* ſpeaking of the Aſſembly of the Gods in *Jupiters* royall Palace, handſomely alludes, *Met. lib.* 1. *f.* 5. §. 9. * *Apollo.*

Hic locus eſt, quem ſi verbis audacia detur,
Haud timeam magni dixiſſe Palatia *Cœli.*

Which Mr. *Sandys* hath as handſomely tranſlated; both of them meaning to paſſe a complement upon their Prince, he

on *Auguſtus*, the beſt of Heathen Monarchs; this on K. *Charles the Firſt, the glory of all Chriſtian Kings and Martyrs.*

This glorious roof I would not doubt to call,
Had I but boldneſſe lent me, Heav'ns *White-Hall.*

§. 10. *Ludi Apollinares.* Here he alſo alludes to thoſe *Ludi Apollinares*, certain Games or Playes which were inſtituted in the ſeventh year of the ſecond Punick warre, in honour of *Apollo*; the originall of which and manner of celebrating them, you may read in *Livie lib.* 25. Theſe having been for many years diſuſed, were reſtored by *Auguſtus*. At the firſt celebration of them (as it is reported by *Macrobius Saturn, lib.* 1. *c.* 17.) a ſudden invaſion of the enemy enforced the *Roman* people to forſake their ſports, and to betake themſelves to their armes; in which time of diſtraction a cloud of arrows was ſeen to fall upon the unſeaſonable invadors, ſo that they preſently returned Conquerors to their ſports; where at their return they found *C. Pomponius*, an old man, dancing to a Minſtrel, and being very joyfull that they had been continued without interruption, they cried *Salva res eſt, ſaltat ſenex*; which ſpeech afterward became proverbiall, and is fitly uſed when a ſudden evill is ſeconded with a good event beyond hope and expectation.

§. 11. We cannot here excuſe the Poet from a very groſſe *Parachroniſme*; for theſe words, which he ſpeaks in the perſon of *Æneas*, are not in the leaſt applicable to this *Sibylla Cumæa*, to whom they are directed: (a particular not obſerved by any of the interpreters of *Virgil*) but to her who was called *Cumâna*, who (as contemporary with *Tarquinius Priſcus*, or rather *Superbus*, his Grandſon, notwithſtanding the Authority which *Gordonus* alledgeth out of *Solinus, Varro, Lactantius*, to which I oppoſe *Pliny lib.* 13. *c.* 13. *A. Gellius lib.* 1. *cap.* 19. *Halicarnaſſæus lib.* 4. with that inſcription, which, if *Dela Cerda* ſpeak truth, is at this day to be read in the *Vatican* Library. Tarquinius Superbus *libros* Sibyllinos *tres, aliis a muliere incenſis, tandem emit*) was more then 600 years younger then *Cumæa*: nor can it be imagined that ſhe could live from

Æneas

Æneas his time (at which time ſhe was very old, and therefore by *Virgil* ſtiled —— Phœbi *Longæva ſacerdos*) to *Tarquinius Superbus* his reign; notwithſtanding ſhe was ſaid by *Ovid* to have obtained of *Apollo* for her Virginity, to live as many years as ſhe could graſp ſands in her hand; for that is but a Poeticall fiction; *Ovid Met. lib.* 14. *fab.* 4. Therefore what *Virgil* makes *Æneas* ſpeak here (indeed improperly) to *Sibylla Cumæa*, is more properly to be underſtood of *Cumana*, whoſe propheſies were ſo religiouſly obſerved, and diligently preſerved by the *Romans*. *A. Gellius l.* 1. *c.* 19. relates the ſtory thus. A certain old woman preſenting her ſelf before King *Tarquin*, ſirnamed the *Proud*, offered him nine books in three Tomes, wherein, as ſhe affirmed, were contained remedies and redreſſes for all evills which ſhould betide the *Roman* people; for theſe ſhe asked 300 *Philippines*, a golden coyn then much in eſteem. The King prizing his money above her unrequired Merchandize, laughed her to ſcorn. She before his face caſting three of the nine into the fire, burned them, asking the ſame price for the remaining ſix; whereat *Tarquin* concluding that the old woman was mad or doated, began to be out of patience. Then ſhe having condemned three more to the ſame flames, asked him, if he would yet give what ſhe demanded for the three which were left? The King moved at the conſtancy of this ſtrange *Gueſt*, and adviſed thereunto by his *Augurs*, commanded the money to be given her, who having delivered the books with a ſtrict charge to lay them up ſafely, ſuddenly vaniſhed, nor was ever after ſeen or heard of. Theſe books ſo bought were (according to her direction) laid up in the *Capitol*, under *Jupiters* Shrine, in a Cheſt of ſtone, and committed to the cuſtody of two men firſt, then of ten, and laſtly of fifteen; thence called the *Quindecim-viri*; which number was afterward increaſed to 60. (as *Servius* notes) but ſtill retained the name of the *Quindecim-viri*. By the by take this note; amongſt the 10. about the time of the ſecond Punick warre, *Cornelius Rufus* was one, (for at that time there were no more) whom for his great judgement in interpreting *Sibylla's* Propheſies, they ſirnamed *Sibylla*, which afterward by

Sibylla Cumána

Servius indeed makes the coin to be *Philippei*, *i.* Philippines; ſo called from *Philip.* King of *Macedon*, but improperly; for *Philip* was 150 years younger then *Tarquin.*

by corruption was changed into *Sylla*, which gave a ſirname to a branch of the illuſtrious family of the *Cornelii*, from whence that great *Sylla*, called the *Happy* (though to his native ſoyl no man more unhappy) deduced his pedegree; *Macrob. Sat. l.* 1 *c.* 17.

Nor were theſe only the Guardians and Keepers of thoſe Oracles, but the interpreters and expounders of the ſame; none other upon pain of death being permitted to peruſe them. To theſe books thoſe Officers uſed to make their addreſſe upon inteſtine ſeditions, commotions, generall plagues, peſtilence, publick calamities, prodigious apparitions, and ſuch like, as you may read in *Halicarnaſſæus*. Theſe books were ſo preſerved untill the *Marſick* or *Social* warre, 676 years from the building of *Rome*: when the *Capitol* being ſet on fire, whether caſually or purpoſely it is not known, theſe *Oracles* were alſo burned and conſumed; whereſore thoſe *Sibyline* Prophecies which we find mentioned by *Cicero* and the primitive Fathers, and which now paſſe under that name, are not the anſwers of this *Sibylla Cumæa*, (for that is impoſſible) but ſuch a collection as the *Roman* Embaſſadours (employed by the Senate for that purpoſe) got together at *Cumæ*, *Erythræ*, and at other places, where any of the *Sibyls* had lived. Theſe *Commiſſioners* collected and brought home with them (as *Varro* and *Plinie* report) a thouſand *Oracles* in verſe, which were laid up in the *Capitol* new built; under the charge of ten men firſt, then of fifteen: nor were theſe the Propheſies of any one *Sibyl*, but a miſcellaneous compoſition of the anſwers of ſundry of thoſe inſpired women.

§. 12. *Sibylla* uſed to write her Oracles in the leaves of the Palm-tree (as *Servius* out of *Varro*) which being left at the mouth or entrance of her Grot, the wind did oftentimes ſo ſcatter, that they could never be brought into order again, inſomuch, that when we would ſhew the difficulty of digeſting things diſcompoſed into order, we uſe *Politian's* words, *Laborioſius eſt quam* Sibyllæ *folia colligere*: And this is the reaſon why *Æneas* prayeth her to deliver her *Oracles* by word of mouth: but *Virgil* is the beſt interpreter of himſelf; *lib.* 3.

Inſanam

Inſanam vatem adſpicies, quæ rupe ſub imâ
Fata canit; foliiſq; notas & nomina mandat:
Quæcunque in foliis deſcripſit carmina virgo
Digerit in numerum, atque antro ſeclusa relinquit.
Illa manent immota locis, neque ab ordine cedunt,
Verum eadem verſo tenuis cùm cardine ventus
Impulit, & teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere ſaxo,
Nec revocare ſitus, aut jungere carmina curat:
Inconſulti abeunt, ſedemq; odere Sibyllæ.

There ſhalt thou ſee the frantick Propheteſs
Sing deſtinies in a deep Caves receſſe,
Which ſhe to leaves commits; what verſe ſoe're
She writes, in order plac'd ſhe leaveth there;
They firmly keep the place to each aſſign'd:
But when the open'd door th' intruding wind
Admits, and doth the lighter leaves diſperſe,
She ne're re-orders the diſorder'd verſe,
Or cares them to rejoyn: unanſwer'd * they,
And *Sibyl's* Cell deteſting, goe their way.

Who come to enquire of the Oracle.

§. 13. *Sibylla* in her anſwer compares the difficulties which *Æneas* had ſuſtained in *Phrygia*, in the late *Trojan* warres, with thoſe which he was to undergoe in the enſuing warres in *Italy*, *viz.* that at *Simois* and *Xanthus* (Rivers of *Phrygia*) flowed with the blood of the ſlain, ſo ſhould *Tiber*: that as he had found the *Greeks* and *Achilles* deſcended of the Goddeſſe *Thetis* his enemies in the *Trojan* war, ſo he ſhould find *Turnus*, Son of the Goddeſs *Venilia*, with his *Rutilians* (I will not call them *Red-coats*) as reſtleſs and implacable enemies here; with whom *Juno* ſhould alſo joyn againſt him & his weather-beaten *Trojans*, as ſhe had done with the *Greeks* formerly. And laſtly, that as the *Trojan* war proceeded from a Wife; *Cauſa mali tanti Conjux*, namely from *Helena*, the rightfull Wife of *Menelaüs*, ſtoln away, and raviſhed by *Paris*; ſo ſhould this mortal quarrel take birth from *Lavinia*, *Latinus* his Daughter, formerly be-

trothed to *Turnus*; and by force of armes (an uncouth way of wooing) fought in marriage by *Æneas*. And thus is the dark Oracle expounded:

§. 14. *Viz.* from *Evander* of *Arcadia*, a Province of *Peloponesus*, a known and famous part of *Græcia*. The reason of whose quitting his native soil and Kingdome, *Servius* affirmes to be this: *Evander* unnaturally slew his aged Mother, by some called *Carmentis*, by others *Nicostrata*; for which fact being expelled by his Subjects, he came into *Italy*, where warring with, and conquering the native *Aborigines*, he possest himself of that place where *Rome* now stands, and there founded a small Town on the *Palatine* Hill, naming it *Pallantêum*, in remembrance of King *Pallas* his Great-grand-sire: and this is that *urbs Græa* obscurely hinted by the Oracle, but more plainly specified by the Poet, *l.* 8.

> Arcades *his oris, genus à* Pallante *profectum,*
> *Qui regem* Evandrum *comites, qui signa secuti*
> *Delegêre locum, & posuêre in montibus urbem,*
> Pallantis *proavi de nomine* Pallantêum.

> *Arcadian* strangers, *Pallas* mighty race
> Conducted by *Evander*, in this place
> A City chose to build; and did the same
> From's Grandsire *Pallas Pallanteum* name.

§. 15. It was the subtilty of the Devill, who could not positively affirm any thing of future contingencies, lest his Prophets and Oracles should by the non-successe of his predictions be had in disrepute, to deliver his answers in dark and obscure riddles, in intricate and involved terms, and such as might be taken two wayes; that whether they succeeded or not, his credit might not suffer: such were these;

> *Aio te Æacida* Romanos *vincere posse.*

> *Pyrrhus*, I say, thy force the *Romans* shall subdue.

and

Cræsus

Crœsus Halim *penetrans magnam pervertet opum vim.*

If *Crœsus Halis* pass great wealth he shall o'rethrow.

* See *Cicer. l.* 2. *de divinat.*

And such was that wicked riddle (as our Histories report it) of *Adam d' Orleton*, Bishop of *Hereford*, concerning the murdering of *Edward* the Second;

Edvardum *occidere nolite timere bonum est.*

All which according to the pointing of the words had a different, nay a contrary meaning and construction; whence *Apollo* is sirnamed by the *Greeks* Λοξίας, *i. e. obliquus*, παρὰ τὰς λοξὰς μαντείας from his doubtfull and perplexed answers.

Æneas not only from the opportunity of the place where the descent into those infernall mansions was held to be, urgeth his request, but also from that *Topick* of example pursues it further: First from *Orpheus*, whose story, skill in Musick, descent into Hell, with other particulars ascribed to that ancient *Heroe*, are so well known, that we shall not at all dwell upon them; we will only give you the *mythologie* thereof. *Orpheus* was said to be the sonne of *Apollo* and *Calliope*, one of the Muses, first in generall, because all good and gallant men were said to be descended from the Gods, and their souls to be dropt into their bodies from one of the Spheres, especially from that of the Sun; then in particular for his great skill in *Musick* and *Poetry*, as the undoubted sonne of *Apollo* and *Calliope*. But that trees and bruit beasts were feigned to be attentive auditors of his *harmonious* Lyre, is, that by his eloquent tongue and good example he brought the rude and barbarous of that age to a more civil and sociable way of living. §. 16. *Orpheus.*

Sylvestres homines sacer interpresq́; Deorum
Cædibus & victu fœdo deterruit Orpheus:
Dictus ab hoc lenire tigres, rapidosq́; leones:
Dictus & Amphion Thebanæ *conditor arcis*
Saxa movere sono testudinis; & prece blandâ
Ducere quo vellet: fuit hæc sapientia quondam

Publica privatis ſecernere, ſacra prophanis:
Concubitu prohibere vago, dare jura maritis,
Oppida moliri, leges incidere ligno.
Horat. *de art. Poet.*

'Cauſe ſacred *Orpheus*, that interpreter
Of the great Gods, did brutiſh men deterre
From their enormous living, it was fam'd
That ſalvage Lions he and Tigers tam'd:
Amphion ſo (*Thebe's* founder) with his Lyre
Mov'd ſtones, and led men to his own deſire
By ſweetning words. It was the ſapience
Of elder times, to put a difference.
Betwixt things ſacred and prophane, betwixt
Publick and private intereſts: Commixt
And rambling luſt by marriage to reſtrain,
And by ſound Lawes Republicks to maintain.

You ſee the office of the ancient Poets, and the effects of true Poeſie, to which Philoſophy both naturall and morall owes its originall. They did not proſtitute that excellent faculty in compoſing flattering Panegyricks, laſcivious Epigrams, and faltleſs Sonnets, as now adayes, but (according to the true ſtate and grandeur thereof) imployed it in delivering the myſteries of Philoſophy, and principles of humanity; ſo that in the infancy of this profeſſion (and things then are leaſt adulterated) men repaired to Poets as to Oracles, all knowledge and erudition being (as we have ſaid) originally confined to that divine endowment. Neither is any other thing meant then what we have ſaid, by his deſcent into Hell; by bringing back *Euridice* from thence, and working effects, contrary to their nature, on the Devils themſelves; but that he, by civilizing, and ſweetly ſubduing the irregular affections of brutiſh men (who render the place where they abide a very Hell) did bring *Euridice* (which ſignifies *Juſtice*, under which notion the whole *Syſteme* of morality is comprehended) again among them, who till then lived by rapine, the ſtronger oppreſſing the leſſe able to defend.

Secondly,

Secondly, he alledgeth the examples of *Caſtor* & *Pollux*: *Jupiter* falling, in love with *Leda*, & not knowing how to gain acceſſe to her, changed himſelf into the likeneſs of a Swan, & cauſed an Eagle to purſue him, who took Sanctuary in her lap: Pity in her uſhered in love: Beauty and the harmony of the tongue (expreſſed by the Swan) were his prevailing ſolicitors. In concluſion he maſter'd his deſign, and lying with her, got her with child; who that night alſo was made impregnat by her Husband *Tyndarus*. At laſt ſhe was delivered of two eggs; of the one came *Pollux* and *Helena*, both immortall, becauſe the progenie of *Jupiter*: of the other *Caſtor* and *Clytemneſtra*, both mortall, becauſe the Children of *Tyndarus*. Hence *Pollux* (an emblem of fraternall affection) obtained of his Father *Jupiter*, that ſince his Brother *Caſtor* could not be altogether immortall, he might be ſo in part; and that by participation of his immortality: whence when *Caſtor* died, it was granted that they ſhould live by turns, *Caſtor* one day, and *Pollux* another; wherefore *Virgil* ſayes, *Caſtor* and *Pollux*.

Itque reditque viam toties.——————

The Fables of the ancients (wherein their wiſedom and learning was myſtically couched, and purpoſely, to procure reverence to them and it, concealed from the vulgar) admit of an interpretation, either *Hiſtoricall*, *Morall*, or *Naturall*, and ſometimes *Theologicall*. Thus, becauſe *Leda*, the Wife of *Tyndarus*, did proſtitute her ſelf to a certain King, and becauſe they joyned there where fortune had joyned them, not in a bed after a royall manner, but upon the alwayes-prepared pallet of nature, the banks of the river *Eurôtas*, where the Swans uſed to couple, ſhe was ſaid to be compreſſed by *Jupiter*, (for ſo the Ancients, as ſimple as they were, flatteringly ſtyled their Kings) in the ſhape of a Swan: and becauſe a great belly riſeth in an ovall figure, and the child is wrapped within the womb, in the *Chorion* or *Secundina*, as an egge is within the ſhell, ſhe was ſaid to be delivered of two eggs. But *Caſtor* and *Pollux* were feigned to live and die by turns, becauſe

cauſe thoſe two ſtarres which make the conſtellation of *Gemini*, and into which they were ſaid to have been changed, never appear together, but riſe and ſet alternately.

Ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
Τεθνᾶσιν. ——————

Homer. Odyſſ. 11.

We ſhall ſpeak of *Theſeus* and *Alcîdes* in another place.

§. 17. It was the manner of the Ancients, when they made their addreſſes to their Gods, to lay hold on and embrace the Altars; ſo *Virgil l.* 4. ſpeaking of *Iarbas* his prayer to *Jupiter*,

Talibus orantem dictis, araſque tenentem
Audiit Omnipotens. ——————

Whilſt thus he pray'd, and th' Altars did embrace,
Th' Almighty him did hear. ——————

Whence *Varro* derives *Ara*, an Altar, from *Anſa*, a handle, or thing to hold by; for anciently it was written with an *ſ*, *Aſa*, as *pluſima* for *plurima*, and *aſêna* for *arêna*, and *Fuſius* for *Furius*; and might eaſily by the interpoſition of an *n* become *Anſa*: *Varro lib.* 6. *de ling. Lat.*

§. 18. To this place is parallel that of *Seneca, in Herc. furent.*

Nec ire labor eſt, ipſa deducit via,
Ut ſæpe puppes æſtus invitas rapit,
Sed pronus aër urget, avidumque Chaos,
Gradumq́; retro flectere haud unquam ſinunt
Umbræ tenaces.

To Hell to go it is no paine, the way
(As ſhips the current drives) will thee convey:
A profound pit, and a down-preſſing ayre
Force to deſcend; but homeward to repair
Tenacious ſhades deny. ——————

This

This place by the *Mythologists* is thus interpreted: Hell is vice or sinne, to which men are naturally prone, and easily fall into; *facilis descensus*: but to shake off evill habits, and customary vices, *hic labor, hoc opus*, few can make a timely retreat, unlesse those to whom God is very mercifull; *quos æquus amavit* Jupiter, and are endued with a more particular and especiall grace; *aut ardens evexit ad æthera virtus*, or such as are *Diis geniti*, as it were by a new birth in Christ regenerated: for the truth is, there are so many obstacles, and so many impediments wherewith we are surrounded, and wherein we are intangled, that it is a very difficult matter to disingage our selves when once insnared, as hard as to return from the jaws of Hell, where Hell.

——————*tenent mediæ omnia silvæ,*
Cocytusque *sinu labens circumfluit atro.*

But if you will expound this mystically, and according to *Plato's* Philosophy, the meaning is, that the rationall soul, or that *divina animi particula*, which is the *intellect*, is so dull'd and oppress by the earthiness of *corporeall* matter, that few can raise themselves to the contemplation of divine verities, and dive into the more abstracted knowledge of heavenly things, unlesse by extraordinary endowments of mind, which are granted to none but some few, *quos æquus amavit* Jupiter.

Sybylla having told *Æneas* what difficulties he was to encounter in his descent into Hell, tells him further, that in case he persist, he must first find out the *Golden bough*, and that must be his Pass-port to *Charon*, & a propitiatory to *Proserpine*. By the *Golden Bough*, Virtue, Wisdome, and unwearied Constancy are represented to us, by which we subdue and triumph over the greatest difficulties: but forasmuch as such endowments are very rare, and perfections seldome meeting in any one person, therefore this *Bough* is said *latêre arbore opacâ*, *&c.* to be hid in a shady tree, and to be environed with thick and inextricable woods. *Servius* sayes, that the Poet here alludes to the conceit of *Pythagoras Samius*, who represents the life of man to the letter Y, made in this form: our infancy, or §. 19. The golden Bough. The letter Y.

or firſt age is like the lower part or *baſis* thereof; and is a meer *tabula raſa*, as not defaced with vice, ſo not beautified with virtue: Our youth is where the *bivium* or partition begins; at which time we either make choice of a virtuous courſe of life, which is meant by the right-hand branch, ſlender and difficult to aſcend into; or decline to vice, which is to be underſtood by the left, more broad, and eaſie to climb. Hence this *golden Bough*, (by which, as we have ſaid, virtue is recommended to us) is that which brancheth out of the right ſide of the *Pythagorêan* letter Y. of which *Virgil* writing thus in his Epigrams, is the beſt expoſitor of his own ſenſe:

Litera Pythagoræ *(diſcrimine ſecta bicorni)*
Humanæ vitæ ſpeciem præferre videtur:
Nam via virtutis dextrum petit ardua collem,
Difficilemq́; aditum primum ſpectantibus offert;
Sed requi.m præſtat feſſis in vertice ſummo.
Molle oſtentat iter via lata, ſed ultima meta
Præcipitat captos, volvitque per ardua ſaxa.

Pythagoras his forked letter does
Of humane life a *ſcheme* to us propoſe;
For virtues path on the right hand doth lye,
An hard aſcent preſenting to the eye;
But on the top with reſt the wearied are
Refreſh'd: the broad way eaſier doth appear;
But from its ſummit the deluded fall
And (daſh'd 'mongſt rocks) finde there a funerall.

Others ſay that *Virgil* here alludes to this following Cuſtome; for although the mythologie of this fiction be as abſtruſe and hard to be found, as the bough it ſelf was ſaid to be, we will do the beſt we can to interpret it. In the Temple of *Diana Taurica* which was in *Aricia*, a Town of *Latium*, not many miles diſtant from *Alba*, there was a tree, whence no man might break off a bough, unleſſe a fugitive; and he on condition to enter into ſingle fight with the fugitive who was Prieſt there, uſually

uſually called *Rex Nemorenſis*, becauſe there was a Grove adjoyning to this place, called *Nemus Aricinum*, conſecrated to *Diana*. The Conqueror preſided over this Grove and Temple, untill ſuch time as he was deprived both of his charge and life by the like ſucceſſe. We will conclude our diſcourſe of the *golden bough*, with that deſcription which *Claudian* makes of it, in imitation of the moſt excellent *Maro, lib. 2. de rapt. Proſerpinæ.*

Eſt etiam lucis arbor prædives opacis,
Fulgentes viridi ramos curvata metallo,
Hæc tibi ſacra datur; fortunatumque tenebis
Autumnum, & fulvis ſemper dotabere pomis.

Moreo're, a wealthy tree (whoſe ſhining boughs
Stoop with green metall) in our thickets grows:
This ſhall be thine, the crop we give to thee;
Thou with the yellow fruit inrich'd ſhalt be.

§. 20. The ſecond thing *Æneas* was to doe in order to his enterprize, was to perform the funerall Rites due to the dead body of his friend *Miſênus*. The ſtory of whoſe death and funerall is not added here by the Poet raſhly, and without deſigne; For this *Sciomancie*, or ceremonies which were to be performed to the infernall Gods, could not be completed without the intervention of the dead corps of a man ſlain. Hence *Virgil* feigns *Miſênus* to be murdered by *Triton* in the manner you read, though ſome ſay that he was for this purpoſe murdered by *Æneas* himſelf; though diſſembled by *Virgil*, beauſe he would not make *Æneas* guilty of ſo foul a fact. *Homer* doth the like in the perſon of *Elpênor*, *Ulyſſes* his friend, upon the ſame occaſion. And becauſe the interrement of the dead body (by which the Fleet was polluted) was the proper expiatory for ſuch pollution, and neceſſarily previous to his ſacrificing to the *Manes*, and his deſcent into Hell; therefore he is feigned to perform theſe funerall Rites before he puts in execution the third and laſt precept of *Sibylla*, contained in this following verſe:

Duc nigras pecudes; hæc prima piacula ſunto.

§. 21. *Achâtes* is alwayes introduced by the Poet as *Æneas* his constant Companion, and inseparable *Associate*; and that not without reason, if we reflect upon the *etymologie* of the word; for *Achâtes* is derived ἀπὸ τῆς ἀχὺς which signifies care and thoughtfulness, the individuall adherent to great men and Princes:

——————*qui es fidus* Achâtes
It comes.——————

§. 22. It is recorded by *Donâtus* in *Virgils* life, that he broke off, as his manner often is, at *Misenum Æoliden*; and that whilst he did recite this book before *Augustus* he did substitute *ex tempore* this *Hemistich*, with the following verse;

——————*quo non præstantior alter*
Ære ciére viros, Martemque accendere cantu.

§. 23. By this brace of *Doves* (sacred to *Venus*, *Æneas* his Mother, because salacious and fruitfull, and esteemed a very lucky *Augurie*) *Mythologists* understand the two wings of the soul, contemplative, and moral virtue, which serve as guides to go before us to the golden bough of true sapience and verity, and to lead us out of those errors, wherein (without their assisting conduct) we are irrecoverably lost: and this is that *Sylva immensa* wherein *Æneas* is said to be. Others more *Theologically* understand by this Wood the World, with those *Labyrinths* of temptations, and Mazes of allurements, wherewith (whilst here) we are involved, and fastly engaged: and by the Doves, the blessed Spirit, and grace of God, which leadeth the pious through all wordly impediments to the fruition of eternall bliss, which is the true golden Bough.

§. 24. It is the nature of this Bird to peck and feed as it goes along; and (according to Interpreters) our Author alludes here to that kind of *Augurie* or Divination which they called *Augurium pullarium*; the manner whereof was this: There were certain Chickens kept for this purpose in a Coop, before which the *Augur*, called *Pullarius*, cast crums of bread; if the Chicken lept hastily out of the Coop, and eat so greedily of the crums,

Augurium pullarium.

crums, that ſome of them falling out of their mouths, rebounded from the ground, which they termed *Tripudium*, then it was taken for a good *Omen*; and thoſe who came to conſult, proceeded in their intended deſigne. But, if to the contrary, the Chicken or Pullets came but ſlowly out of the Coop, went back again, or flew from the meat, then they took it for an evil ſign, and deſiſted from their enterpriſe. The *Roman* Hiſtory furniſheth us with a pretty tale, and to our purpoſe: *Claudius Pulcher*, collegue with *L. Junius Pullus*, *An. Urb.* 504. deſigning to ſurprize *Adherbal*, the *Carthaginian* Admiral in the Port of *Drepanum* in *Sicilia*, before he put to ſea, asked counſell (as the cuſtome was) of the *Pullarius*; and when the *Augur* told him, that the Chicken would not come out of the Coop, and therefore adviſed him at preſent to deſiſt till he might have a more encouraging *Augurie*, anſwered, *quia eſſe nolunt bibant*, Becauſe they will not eat, let them drink, and ſo threw them into the ſea: but mark the event, the *Romans* never received a more memorable overthrow at ſea; for the Conſul eſcaping with 30 ſhips, left 93 in the hands of his victorious enemy. This diſaſter was generally aſcribed to his contempt of religion, and ſlighting the *Augury*: ſo careſull is the Devill, by ſuch examples to aſſert the credit of his wicked ſuperſtition, and to drill on his followers to their own inevitable deſtruction. This ſtory you may read in *Livie l.* 19. *Val. Max. l.* 1. *c.* 4. *Cicer. l.* 2. *de Nat. Deor.* and *in Suet. in Tiber. c.* 1.

Miſſetoe (of which birdlime is made, ſee the manner in *Pliny l.* 24. *c.* 6.) is an excreſcence or exſudation of the tree on which it grows; not proceeding from any ſeminall vertue thereof; whence *Virgil* ſayes —— *quod non ſua ſeminat arbos*; but is (according to *Scaliger, Exerc.* 168.) produced as horns are in living creatures, from the abundance of excrement, *ex vitali arboris excremento*. There is a popular and received error that this plant is generated from the dung of the Thruſh, which gave birth to this *adagie*, *Turdus ſibi cacat malum*, or *necem*; which is ſpoken of a man, who is the fond Author of his own miſchief: but this is ſufficiently refuted by the ſubtle *Scaliger, ib.* §. 25.

Of this there are two kinds, the one common, growing in Apple-trees; the other more rare, shooting out of the Oak, and therefore called *viscum quercinum*, Misleto of the Oak; and this is meant here by the Poet. This was esteemed sacred, and much ceremony was used in the gathering of it: *Plin.l.16.c.44.* This similitude is very apt, both in regard of the colour, for the best sort (as the same Author writes) is *extra fulvum, intus porraceum, quo nihil est glutinosius.* Secondly, in regard of the manner of its growing, for it is an excresence. And lastly, because it was accounted sacred; all which three properties answer to the nature of the golden Bough.

§. 26. *Virgil* (who was generally learned) never shews more exactnesse, then when he treats of ancient Rites and Customes; wherefore I have stuck here, as also in the following description of the sacrifices performed to the infernall Deities, more closely then elsewhere, to the literall sense, and Grammaticall construction of the Author, because every word hath its weight and significancie; we shall take every thing in the same order it lies here. First, they raised the *Pyre*, or funerall Pile, which was built of Oak and Pitch-trees, as most combustible materials:

Of the Roman Funerals.

—— *piceæ flammis alimenta supremis*; Stat.

This (according to the quality of the person deceased) was more or lesse large. *Virgil* sayes here that they did *struere ingentem pyram*; and *Homer* makes *Patrôclus* his *Pyre* to be a 100 foot in every dimension:

Ποίησαν δὲ πυρὰν ἑκατὸν πέδον ἔνθα καὶ ἔνθα.

It was built in form of an Altar. By the way, we may observe with *Scaliger* upon *Festus*, the difference of these knitred-words. The preparation for the interrement was called *Funus*: 2. the piling up of the wood, *Rogus*: 3. the applying of the fire, *Pyra*: 4 the burning of the Corps, *Bustum*: 5. the place, *Ustrina*: 6. the Tomb, *Sepulchrum*: 7. The Inscription or Epitaph, *Monumentum*. The sides of the Pyre they did adorn with boughs, *atri coloris*, of a dark green; the ends with *Cypresse*,

preſſe, therefore termed here *Feralis*, all things appertaining to the Dead being called *Feralia*. *Cypreſs* was therefore uſed in Funerals, becauſe an embleme of the Dead; for as the Dead never revive, I mean naturally; ſo that tree once lopt, never ſhoots forth again. *Servius*, or (as *Varro* ſaies) to allay the ſtench of the burning Corps by its more powerfull and gratefull odour. Thus *Statius* dreſſeth up the Hearſe of *Archemorus*:

Triſtibus interea ramis, teneraq; Cupreſſo
Damnatus flammis torus, & puerile pheretrum
Texitur.——————

Stat. Theb. l. 4.

The little Bier, and bed to the flames deſtin'd,
With mourning boughs, and Cypreſſe are intwin'd.

Upon the top of the *Pyre* they uſed to place the arms of the Deceaſed; for with great men they burnt not only their arms, but their Clothes, Horſes, Dogs, with whatſoever they prized in their life time.

Ditantur flammæ, non unquam opulentior illo
Ante cinis, crepitant gemmæ, atque immane liqueſcit
Argentum; & pictis exſudant veſtibus aurum.

Statius ibid.

The flames are pretious made, no duſt before
Was ere ſo rich; gemmes crackle, maſſie Ore
Diſſolves, and gold out of th' embroidred Veſts
Doth ſweat.——————

So *Hannibal* in the Funerall of *Paulus Æmilius*.

——————*fulgentia pingui*
Maurice ſuſpirans inicit velamina, & auro
Intextam chlamydem.——————

[1] He to the flames, having his death condol'd,
His purple Veſt, and Souldiers Coat with gold
Inrich'd, commits:——————

Silius Ital. l. 10.

[1] *Annibal.*
[2] The death of *P. Æmilius.*

Nay the *Indians* did use to burn the best beloved of the Wives of the Dead, mingling their ashes together who in their affections had been more neerly conjoyned, When the *Pyre* was in readiness, before they carried forth the Dead to the same, they used to foment and bathe the Corps in warm water, and annoint the same with oyl, that if there were any thing of vitality remaining, it might be awakned by those warm applications, warmth being propitious to Nature, and the cause of life as well as the effect. This story is not altogether from the purpose : *Pliny* is my Author *l.* 7. *c.* 52. *Aviola,* a man of *Consular* dignity (after all Ceremonies previous to his burning, as Lotion, Unction, Conclamation, &c. are ended) being laid upon the *Pyre*, no sooner felt the warmth of the ascending flames, but that reviving, he raised himself up; but the fire prevailed before the Assistants could succour him, and so he was burned alive. I will not say that the custome of Lotion sprung from hence, because it was more ancient : *Homer* mentions it in the Funerall of *Patrôclus* :

——————ἐπειδὴ ζέσεν ὕδωρ ἐνὶ οἴνοπι χαλκῷ.

But if this story be true, you see the effects of warmth. After *Lotion* and *Unction* (from whence haply the *Roman* Church, which derives and retains many Ceremonies observed by the Gentiles, borroweth that which they term *extreme Unction)* followed *Conclamation*, which *Virgil* means here by—*fit gemitus,* they set up a generall cry, a valediction to all hopes: hence we proverbially say, *Conclamatum est,* when we have done our utmost in a business, and cannot effect it. This done, the Corps was laid up upon a Bed or Herse, called here *Torus* : over the Body they cast a purple Covering or Herse-cloth; for *velamina nota* is not (as *Servius* interprets it) *Miseno nota & usitata,* his own wearing-clothes, which haply were (according to the Custome) burnt with him; but *velamina nota, & communiter in funerib. usitata,* Clothes or Coverings known, and commonly used at Funerals, as it is rendred with more reason, and backed with better authority by the learned Jesuit *Ludovicus de la Cerda.* We could produce many

many instances out of approved Authors to confirm the use of purple in Funerals, but this one authority out of *Suetonius in Cæs. c.* 84. shall suffice; *Intus lectus eburneus, auro & purpurâ stratus: &* Cæsar was carried to his Funerall on an Ivory Herse covered with purple, inwrought with gold: And now in our dayes Kings and Princes mourn in purple. The corps thus composed, the Herse or bier was carried by the neereſt of kin to the *Ustrina*, or place of burning, and there placed upon the *Pyre*; to which some neer friend also gave fire with a torch *(facie aversâ)* turning away his face, as testifying his unwillingneſſe and grief to perform that sad and last duty. Assoon as the fire began to burn clear, their custome was to cast into the devouring flames all sorts of rich perfumes, termed here *thurea dona*: So *Statius* in the Funeral of *Archemorus*:

Necnon Assyriis *pinguescunt robora succis.*
The Pyre growes with *Assyrian* juices fat.

Plutarch relates that 210 baskets full of odoriferous compositions were consumed at the Funerall of *Sylla*, *Plut. in Syl.* beside these they cast in *Dapes*, which some interpret to be *Adeps hostiar.* the fat of the sacrifice: but *Mysinus* more warrantably affirmes, that they were *epulæ, quib. mortuo parentabatur*, the remains of the Funerall Feast or Banquet, which *Juvenal Sat.* 5. calls *cœna feralis*.

Ponitur exiguâ feralis cœna patellâ.

The ſerall Supper in a little Diſh
Is put.———————

Virgil makes mention also of oyl, which, together with the vessels which contained it, they cast into the flaming Pyre. *Servius* gives the reason of this custome in these words: *Diis superis tantum libabant; inferis autem sacrificantes vasa etiam in ignem conjiciebant.* When they sacrificed to the celestiall Gods, they only poured the oyl or other liquor into the flames; but when

when to the infernall (the ſame cuſtome being obſerved in Funerals) they threw the veſſels in alſo. Beſide what *Virgil* mentions here, *Statius* in the Funerall of *Archemorus*, adds Saffron, Wine, Blood, Milk and Hony. The body thus burnt, and turned into aſhes, they extinguiſhed the flame with Wine; ſo the ſame *Statius lib.* 6.

Finis erat, lapſuſq́; putres jam Mulciber ibat
In cineres, inſtant flammis, multoque ſoporant
Imbre rogum : Imbre i.e. vino.

Now all was done, nor did there ought remain
But putrid duſt, they buſily reſtrain
The flames with wine. ——————

So *Homer Iliad.* 23.

Πρῶτον μὲν κατὰ πυρκαϊὴν αἰθοπα οἶνῳ ——————

They quench the Pyre with black wine, *i.e.* a deep dark-coloured wine, as Tent, and the like. But here it may be queſtioned, how they couldpoſſibly ſeparate the aſhes of the dead from thoſe of the *Pyre*, and from ſuch things as were burnt with the Corps. *Natalis Comes* is of opinion that the Corps was laid in a ſtone Cheſt, and burned within the ſame, which he confirms out of *Theophraſtus*. *De la Cerda* out of *Pliny* ſayes that the Corps was wrapped up in a ſort of linnen, by the *Latins* called *linum vivum*, by the *Greeks Asbeſtînum*, over which the flames could not in the leaſt prevail; we will give you the place and words of that learned * Author *l.* 19. *c.* 1. *Inventum jam eſt etiam linum, quod ignibus non abſumeretur; vivum id vocant, &c. There is now in our dayes found out a certain ſort of flax called* vivum, i.e. *living (becauſe it lives as it were in, and is not conſumed by fire) I have ſeen napkins made thereof, red-hot in the flame, by which they are purged and cleanſed better then by water. Hence the bodyes of Kings being wrapt therein, were preſerved unmixt from the other aſhes. It growes in the deſarts of* India, in

* *Pliny.*

in places ſcorched with the Sun, amongſt Adders and Serpents, and where there falls no rain : he ſayes that it doth, aſſueſcere vivere ardendo, *by growing in a hot and ſun-burnt ſoyl, contract (as it were) an habit of reſiſting the flames. It is rare to be found, and very hard to be woven or ſpun, by reaſon of its ſhortneſſe.* Thus farre *Pliny*. But this is a thing loſt long ſince : See *Pancerol. tit.* 4. *de reb. perditis.* Not unlike to this is that *linum Creticum* mentioned by *Strabo*, which hath the ſame property of reſiſting the fire : but this was rather a ſtone then linnen; for it was made of a certain ſtone which they beat ſo long with hammers, till all the terrene or earthy matter was beaten out of it, and there remained nothing but certain threads or ſtrings, which being dreſs'd and comb'd made a very fine ſort of linnen. The like is made of a ſtone found in the Iſland of *Cyprus*, called *lapis Amiantus* : See *Salmuth* in *Pancirol. rerum deperd. tit.* 4. And haply both theſe were well known to the *Ancients*, and made uſe of by them. But although we cannot poſitively affirm how it was done, we may certainly conclude that they had a way, and were very carefull therein, to ſeparate the remains of the Dead from mingling with other aſhes. The aſhes thus extinguiſhed, and bathed with wine, were put into certain pitchers called *urnæ*, which were made ſometimes of ſtone, ſometimes of earth, & ſometimes of braſs, as here, *Homer* made *Patrôclus*'s of gold. The reliques of the Dead being thus gathered up, the Prieſt cleanſed and purified the people (who were thought polluted and unclean by aſſiſting at the Funerall, as all thoſe who touched or came neer a dead body were) by beſpringling them with water thrice, which number had ſomething of myſtery in it, and was by the Ancients accounted ſacred. ——*numero Deus impare gaudet. Virgil* uſeth the word *circumferre*, which with thoſe of elder times was all one with *purgare*, which *Servius* proves out of *Plautus*; *te pro larvato circumferam, i. e. purgabo*; whence he alſo derives *luſtratio, à circumlatione.* When this purging or luſtration was ended, the Prieſt with a loud voice pronounced this word, *Ilicet*, thereby diſmiſſing the company, the word ſignifying as much as *ire licet*, which the Poet means here by (*verba noviſſima*;) then

presently did the company depart, taking their farewell of the Dead in this form of words, *Vale, vale, vale, nos te ordine, quo natura permiserit, sequemur.* And thus much for the explication of this place.

§. 27. The whole Ceremony ended, *Æneas* causeth a stately Tomb to be raised over the interred remains of the dead, under a Promontory near the sea-side, the usuall place where they erected the Monuments of their *Heroes*, and (according to the custome) carves (for although *Virgil* useth the word *imponere*, it cannot be understood of his reall armes, for they were burned with him) upon the stone his armes as a Souldier, his Trumpet as a Trumpeter, for,

Et lituo pugnas insignis obibat & hastâ. Virg
he was
Fam'd for his art, as for his valour tri'd.

and his Oar, at which he was excellent also; both which Customes *Virgil* observes in that of *Æneas* to *Deiphobus* in this very book.

Tunc egomet tumulum Rhœteo in littore inanem
Constitui, et magnâ manes ter voce vocavi;
Nomen & arma locum servant.

Then I did raise on the *Rhœtean* shore
For thee an empty Tomb, thrice did implore
Thy Ghost; thy name and armes still there abide.

§. 28. *Servius* will have *Aërius* to be the proper name of the Promontory or Mountain, before it was called *Misênus*; but because *Aërius* is a proper epithet for any thing which is very high, as *Alpes aëriæ*, we have translated it here as an *Appellative.*

§. 29. *Misênus* is called to this day *Monte Misêno*, of which Mr. *Sandys* writes thus: *This Promontory is of all others the most famous for the clemency of the air, for the City here once standing, the Manor-houses adjoyning, the* Roman *Navy here riding,*
Misenus.

antique

antique Monuments, Grots, Baths, Fiſh-pools, and other like admirable buildings, ſurveying all the Sea-coaſt unto the Promontory of Minerva *(if meaſured with the winding ſhore, 54 miles diſtant) all which in the time of the* Roman *Monarchy ſhewed like one intire City, whereof* (Naples *excepted) there is little to be ſeen which hath eſcaped the fury of fire, water, or earthquake.* Tantum ævi longinqua valet mutare vetuſtas, *ſo great a change attends the dark footſteps of Time.*

Æneas here puts in execution the third and laſt precept of *Sibylla*, which was to ſacrifice to the infernal Deities. §. 30

Duc nigras pecudes, hæc prima piacula ſunto.

To which end he firſt repaires to a certain Cave on the South-eaſt ſide of the lake of *Avernus*, which *Virgil* here deſcribes. Mr. *Sandys*, who had entred the ſame, writes thus of it: *On the South-eaſt ſide of the Lake opens a-to-be-admired Grot, with a ruined Frontiſpice, but affording a large and high-roof'd paſſage into the Mountain cut out of the main rock*; agreeing in all particulars with our Author. This although called vulgarly, but erroneouſly, *la Grotta de la Sibylla*, was not that Grot whereof we have ſpoken within the Temple of *Apollo*, but another adjoyning to the *Lake* of *Avernus*, as we have juſt now ſaid. Here the Ancients dream'd Hells entrance to be: Here *Homer* made his *Ulyſſes* to performe his *Necyomancie*, in imitation of whom *Virgil* did the ſame in the perſon of his *Æneas*. Nay, this preſent age is ſo groſſely and ſottiſhly ignorant, as to have the ſame opinion of the place which the more excuſable Ancients had, only with this difference; they beleeved this to be the ingreſſe or inlet into Hell, and ours the egreſs or out-let from thence; for (as Mr. *Sandys* reports) there are many of the Inhabitants at this day, who believe and affirm that Chriſt from thence made his triumphant *Reſurrection*: nor are the credulous vulgar only of this opinion, but alſo thoſe who ought to be better verſed in the hiſtory and geography of the holy Scriptures. He cites one *Alcadinus* a Poet, as an Aſſertor of this tradition; which he delivers in this Diſtich:

Eſt locus, effregit qvo portas Chriſtus Averni,
Et Sanctos traxit lucidus inde patres.

There Chriſt *Avernus* black gates broke in two,
And holy Fathers thence victorious drew.

§. 31. The Lake of *Avernus*.

Of this Lake of *Avernus* the ſame Author makes this relation, *viz. That it is circular in form, and invironed with Mountains, and ſhadowed heretofore with over-grown Woods; a main occaſion of thoſe peſtilent vapours: for they being cut down by* Agrippa, *the place became frequently inhabited on every ſide, as approved both healthfull and delightfull: the water thereof looketh black, ſo thought heretofore to have been by reaſon of its unmeaſurable profundity; but later times have found it out a bottom, and that it exceedeth not* 253 *fathomes: No leaf, or whatſoever falleth therein, is ever after ſeen, &c.* Which deſcription doth in all particulars ſo agree with that which *Ariſtotle* gives of it in his book *de Mirabilibus Auſcultationibus*, that either Mr. *Sandys* tranſcribed his *verbatim* from thence, or ſo long a tract, and interval of time from that great Philoſopher to our great Traveller, hath made no ſenſible alteration. But the major part thereof is now choaked up by the new Mountain: This Lake was called by the *Greeks* Ἄορνος, *i. e. ſine avibus, void of birds*, from whence the Latine *Avernus*, with ſome ſmall alteration derives it ſelf. The Poet gives you the reaſon of this denomination; and it is given by *Lucretius* as a generall name to all places, over which (by reaſon of the noyſome and ſulphureous vapours) Birds cannot flye: ſo that *Avernus* is not confined to *Italy* only, but may give name to any place where the ſame properties are found.

§. 32. The manner of ſacrificing to the infernall powers.

Here *Virgil* deſcribeth moſt exactly the manner of ſacrificing to the infernall Gods, which was as different as Hell from Heaven from that of the ſupernals, in time, manner, place, and colour of the ſacrifice. To *theſe* they ſacrificed upon an Altar raiſed above the ground, whence *Altare* takes its name *ab alto*; to *theſe* in a Cave under ground, digging there a hole or pit, which they termed *ſcrobs or ſcrobiculus*, into which they let the

the blood of the Sacrifice run. Thus *Ovid Met. l.* 7. ſpeaking of *Medea*:

Haud procul egeſtâ ſcrobibus tellure duabus
Sacra facit, cultroſq́; in gutture velleris atri
Conjicit, & patulas perfundit ſanguine foſſas.

Not far from thence ith' hollow'd ground two pits
Medea digs, and ſacrificing ſlits
The throats of black-fleec'd rams; with reaking bloud
She fils the ditches.———————.

So *Homer* makes *Ulyſſes* dig a hole a cubit in all its dimenſions.

Βόθρον ὄρυξα ὅσσον τε πυγόνιον ἐνθα καὶ ἐνθα.

Into this they did not only let the blood of the Sacrifice flow, but alſo together with it poured wine and milk.

Tum ſuper invergens liquidi charcheſia vini,
Alteraq́; invergens tepidi charcheſia lactis,
Verba ſimul fundit. Ovid. Met. 7.

Then pouring bolls of liquid wine, commixt
With luke-warm milk, ſhe prayes. ———

Others add hony, eggs, oyl, with an infinite number of the like traſh, as the *foam* of mad dogs, the *bowels* of a beaſt called *Lynx*, *eyes* of *Dragons*, *&c.* To the *Superi* they offered *white* victims, and an *odd* number, as alwaies ſacred to the Gods; to the *Inferi black* and an *even* (as being by the Ancients eſteemed unlucky) were preſented. *Virgil* comprehends all theſe circumſtances in this one verſe.

Quatuor hic (id eſt, ad os hujus ſpeluncæ) *primum*
Nigrantes terga juvencos
Conſtituit.

Laſtly, theſe infernall Rites were alwayes performed in the night-time; this Law being inviolably obſerved, *viz.* to a male Deity or God they ſtill offer'd a male, to a female *Numen*

men or Goddeſſe they conſtantly preſented a female Sacrifice, as well to the *Inferi* as *Superi*. The Sacrifice now brought to the place where it was to be offered, the Prieſt poured wine between the horns, which was a common ceremony uſed in all Sacrifices, whether to the powers beneath or thoſe above; but with this difference, to *theſe* they did pour the wine with the palm of the hand turned upward, *ſupinâ manu*, which the *Latines* called *fundere*; to *thoſe* with the palm of the hand turned downward towards the ground, *pronâ manu*, by them termed *invergere*: *Servius* his words are theſe, *Fundere eſt ſupinâ manu libare, quod fit in ſacris ſuperis: Invergere eſt converſâ in ſiniſtram partem manu ita fundere, ut patera convertatur.* *Virgil* (ever ſtudious of propriety) uſeth the word *invergere*: we cannot difference them in the Engliſh, but by a long circumlocution; for *fundere* and *invergere* with us are rendred promiſcuouſly to *pour*. This Ceremony was uſed as a probation of the Sacrifice; for if it did *ſtupeſcere*, ſtand ſtill and unmov'd, it was rejected as ſick and diſeaſed, and conſequently unfit for ſacred uſes; if otherwiſe, it was approved, and they did proceed to the next ceremony, omitted here by *Virgil*, which was *Immolation*, from *Mola*, which ſignifies a barley Cake kneaded up with *ſalt*, which they crumbled and ſprinkled upon the head and back of the Sacrifice, drawing the knife wherewith they jugulated the Sacrifice thwart his temples; both which are expreſſed by *Virg. Æn.* 12.

Dant manibus fruges ſalſas, & tempora ferro
Summa notant.——————

They ſalted Cakes preſent, and with a knife
His temples markt.——————

Which done, one cried with a loud voice, *Macta eſt hoſtia, i.e. magis aucta*, more increaſed, and rendred more pleaſing to the Gods; whence *immolare* and *mactare*, though but one part of the ceremony, ſignify in the generall to *ſacrifice*. The next ceremony to this in order was to pluck off the hairs (*Virgil* uſeth

uſeth *ſetæ* here for *pili*) which grew between the horns, caſting them into the fire, which the Poet here calls *libamina prima*, the *Greeks* ἀπαρχαὶ, *primitias*: theſe three latter Cuſtomes are comprehended by *Homer* in theſe two verſes: *Odyſſ.* 3.

Χέρνιβα τ' ὀλοχύτας τε κατύρχετο, πολλὰ δ' ἀνθὼν
Εὐχετ' ἀπαρχόμενος κεφαλῆς τρίχας ἐν πυρὶ βάλλειν.

Water and Cakes he ſprinkling prayes, and does
Hairs (from the temples pluckt) to th' flames expoſe.

Onely *Homer* inſtead of οἶνος, wine, uſeth χέρνιβον, which ſignifies water to waſh the hands with: but that maketh no difference, as to the probation of the Sacrifice; for water will doe that as well as wine. And from hence *De la Cerda* deduceth the cuſtome of ſhaving the heads of the Prieſts in the *Roman* Church; his words are theſe, *Quemadmodum evulſio pilorum fuit indicium victimæ jam devotæ, & ſeparatæ à profanis uſibus; ita hoc quidem indicat clericalis tonſura.* This done, the Prieſt uſing certain myſticall words invoked *Hecate*, by which *Proſerpine* is meant in this place. But for the fuller underſtanding of this, we muſt make a more ſtrict and deep reſearch.

Hecate was the Daughter of *Perſes* King of *Taurica*, and Wife of *Æeta*, a neighbouring Prince, and King of *Colchis*; Mother to *Circe* and *Medêa*, worthy ſhoots of ſuch a ſtock: She (as were her Daughters) was a famous Sorcereſſe; a woman ſo tranſcendently cruel, that when at hunting ſhe could finde no other game, ſhe would with her lance or ſword kill ſome of her Attendants. She uſed to ſacrifice all ſtrangers, whoſe evill ſtarres had unfortunately guided them to thoſe parts: laſtly, having poyſoned her Father, ſhe uſurped his Throne. For which rare endowments and goodly merits ſhe was deified, invoked and ſacrificed to by thoſe of her own damnable profeſſion. Thus have I ſhewed you *Hecate* in the true mirrour of *hiſtory*; and now you may behold her through the *opticks* of *poeſie*, where ſhe appears as foul a Monſter in her externals, as you have ſeen her in her internals: She was ſaid to be half a furlong tall, which is the 16. part of a mile, without

out queſtion the propereſt of her ſex : She had three heads, the right of a *horſe*, the left of a *dog*, and the middle of a *wild ſow*; from whence the Poets gave her the epithets of *triceps*, *triformis*, and *tergemina* : inſtead of hair, ſerpents and vipers hung hiſſing, wreathing and curling themſelves about her ſhoulders : She was called *Brimo* from the ugly howling noiſe ſhe uſed to make. I cannot in particular give a reaſon why they repreſented her thus; only in generall, becauſe ſhe was thought to be an infernall Goddeſſe, aud Patroneſſe of Sorcereſſes and Witches, they imagined that they could not depaint her with too much horrour and terribleneſs. But to the purpoſe : *Hecate* is a genericall word, applicable to many particulars; for by it ſometimes we are to underſtand *Luna*, ſometimes *Diâna*, and ſometimes *Proſerpina* : In fine, when it is applied to *Heaven*, it is taken for *Luna*, when to *Earth* for *Diâna*, when to *Hell* for *Proſerpine*. So the Sun in heaven is called *Sol*, in earth *Liber Pater*, in hell *Apollo* : hence *Virgil* ſayes that ſhe is *Cœloq; Ereboq; potens*, to which he might alſo have added *terrâ*. And from theſe three denominations we may more rationally call her *triceps*; three-headed, or elſe from the threefold aſpect of the Moon, at the increaſe, full, and decreaſe. At the increaſe ſhe is ſaid to be in heaven, and to borrow light from the Sun, at the full to impart her own to the earth; and in the wane to decline unto darkneſſe, and as it were to the infernal Manſions. *Mayênus* gives this reaſon why *Hecate* is ſaid to be *Cœlo Ereboq; potens, i. e. apud inferos & ſuperos poteſtatem habens*, becauſe whilſt the Moon is above the *Horizon* ſhe giveth light to us who are *Superi* or above in regard of our *Antipodes*, and whilſt ſhe is beneath the *Horizon*, ſhe giveth light to our *Antipodes*, who are *inferi* or beneath in regard of us. After this invocation the Sacrificer (whom the *Latines* call *Popa*, or *Victimarius*) ſlew the ſacrifice, uſing in this alſo a different ceremony; for when they ſacrificed to the celeſtial Gods, having knocked the beaſt on the head, they laid him upon his back with his throat upward, and ſo cut it: but when to the Infernals, they let out his blood, holding his head towards the ground : hence *Virgil* ſayes, *ſupponunt alii cultros*;

cultros : See *Turneb. l.* 15. *c.* 12. *Cultros ſupponere* does imply in what poſture the Victim lay. Nor did the *Victimarius* alwayes ſlay the ſacrifice; ſometimes thoſe who came to offer ſlew it themſelves, which was, as the ſame Author obſerves, *heroico ritu*, after the manner of the ancient Heroes. *Homer* makes *Agamemnon* doe it, *Il.* 3. as *Virgil* doth *Æneas* here, who did himſelf ſlay, and offer a black-fleec'd Lamb to the *Furies*, which is *Nox*, or the Night; and to her Siſter, which is *Terra*, or the Earth: they may well be ſo neer akin, for the night is nothing but the interpoſition or ſhadowing of the earth. To *Proſerpine* (becauſe ſhe is ſaid never to have been pregnant) he offered a barren Cow: to *Pluto* an entire Bull, or *Holocauſt*, who becauſe he was deemed (as *Nat. Comes* obſerves *lib.* 1. *cap.* 11.) that divine minde or ſpirit, which as the ſoul thereof was diffuſed through the whole maſs of the earth, and did there preſide, order and govern all things, as *Neptune* in the ſea, *Juno* in the aire, and *Jupiter* in the celeſtiall bodies; I ſay for this reaſon there was little or no difference in the Ceremonies uſed to *Pluto*, and in thoſe uſed to the *Celeſtials*; for here, as you ſee, were *Altars*, *Holocauſts*, *Oyl*; the only difference is, that all infernall ſacrifices ought to be performed (as we have ſaid) in the night. But for the better elucidation of this place, and the fuller underſtanding of thoſe Rites and Cuſtomes uſed by the Ancients in their *Necyomancy*, *Necromancie*, *Sciomancie*, and other infernall Ceremonies, read *Statius Theb. l.* 4. *Sil. Ital. l.* 13. *Ovid. Met. l.* 7. *f.* 2. *Sen. Oedip. Act.* 2. *Scen.* 1. *Lucan. Pharſal. l.*6. out of all which thou mayſt learn the wicked and ridiculous ſuperſtition of deluded *Antiquity*.

Hell is ſaid to be empty and void, either beauſe Death and the Grave are never ſatisfied, or becauſe there are none but ghoſts and ſhadows there, which being incorporeall, take up no room, nor fill any place. §. 33.

The *Romans*, according to *A. Gellius l.* 16 *c.* 5. and after him *Macrobius l.* 6. *c.* 8. uſed in their buildings to leave a ſpatious vacant place, or baſe-Court before their Palaces, which divided the ſame from the ſtreet or high-way: this they cal- §. 34.

led *Vestibulum*, where those who came to salute or speak with the Master of the house remained a while before they had admittance; whence *Vestibulum* has its denomination from *ve*, an augmentative particle, and *stare*; as *vetus* from *ve*, and *etas*; and *vehemens* from *ve* and *mens*; *ve* signifying here as much as *valde*; *ab illâ ergo grandis loci consistione, & quasi quadam stabulatione vestibulum appellatum est.* This they used to adorn with Pictures and Statues, as well to feed the eyes of their expecting friends, and to make their delayed reception seem lesse tedious, as to grace and ennoble the building. To which custome *Virgil* alluding here, placeth various forms and monsters, as well before the *Vestibulum* of Hell as within the same. Here Reader thou mayest with *Quintilian* observe the excellent judgement of the Poet, and great happinesse in the choice of his Epithets. Others of the Latins have aspired to imitate *Virgil* herein, who (though in their attempt not unhappy) yet must submit to this true *idêa* and *prototype* of poesie. Thus *Claudian. l.* 1. *in Ruffin.* in emulation of our Master describes an Assembly or Sessions of the like Monsters in most luculent verses, and is herein inferiour to none, unlesse to him who never found his equall. Let us not seem to deviate from the purpose, if we make good our assertion by these following instances:

——————*glomerantur in unum*
Innumeræ pestes Erebi, *quocunq́*; *siniſtro*
Nox genuit fœtu : nutrix Discordia *belli*,
Imperiosa Fames; *leto vicina* Senectus,
Impatiensq́; *sui* Morbus, Livorque *secundis*
Anxius, & scisso mœrens velamina Luctus,
Et Timor, *& cœco præceps* Audacia *vultu*,
Et Luxus *populator opum, cui semper adhærens*
Infælix humili gressu comitatur Egestas,
Fœdaque Avaritiæ *complexa viscera Matris*,
Insomnes longo veniunt examine curæ.

Hells numberlesse plagues meet, all the accurst
Ofspring of night; dire *Warre* by *Discord* nurst,
Imperious

Imperious *Hunger*, *Age* on *Death* confining,
Self-wearied *Sickneſs*; *Envy* ſtill repining
At others good; *Sorrow* with garments torn,
Fear, hoodwink'd *Raſhneſſe* violently born;
Riot wealths bane, which wretched *Beggery*
(Creeping along) doth ſtill accompany;
Laſt, a long train of wakefull *Cares* (which hung
On their foul Mother *Avarice*) doth throng.

Neither doe thoſe of *Seneca in Herc. furent.* ſeem to flow from a leſſe judicious or poeticall ſtrain.

Horrent opacâ fronde nigrantes coma
Taxo imminente, quam tenet ſegnis Sopor,
Fameſque *mœſta tabido rictu jacens*,
Pudorq; *ferus conſcios vultus tegit*;
Metus, Pavorque, Funus, *& frendens* Dolor,
Alterq́; Luctus *ſequitur*, *&* Morbus *tremens*,
Et cincta ferro Bella, *in extremo abdita*
Iners Senectus *adjuvat baculo gradum.*

Rough with dark leaves a Yews black head doth nod
Over the lake, of lazie *Sleep* th' abode;
Sad *Hunger* here with thin jawes yawning lies,
And *Shame* too late ſhrouding its conſcious eyes;
Fear, *Dread* and *Death*, and groaning *Pain* ſucceeds;
Sickneſſe, with *Mourning* clad in Sable weeds;
Then armed *Warre*; and laſtly was eſpi'd
Limping *Old-age*, whoſe ſteps a ſtaffe did guide.

Nor les us diſdain to hear *Silius Ital.* his Muſe *l.* 13.

Quarta cohors omni ſtabulante per avia monſtro
Excubat, *& manes permiſto murmure terret*
Luctus *edax*, Macieſq́; *malis comes addita* Morbis,
Et Mœror *paſtus fletu*, *et ſine ſanguine* Pallor:
Curæq́; Inſidiæq́; *atque hinc queribunda* Senectus;

Hinc angens utraq; manu ſua guttura Livor:
Et deforme Malum, & ſceleri proclivis Egeſtas,
Erro: q; *infido greſſu*; *&* Diſcordia *gaudens*
Permiſcere fretum cœlo.———

A fourth troop with its Monſters quarters there,
Self-gnawing *Sorrow* with its plaints doth skare
The Ghoſts; there *Leanneſſe* joyn'd with *Sickneſs*, and
Grief fed with tears, with bloodleſs *Paleneſſe* ſtand:
There *Cares*, *Ambuſhments*, with repining *Age*,
And *Envy* which on its own throat doth rage:
Want a deformed Curſe, and prone to ill,
With *Error* reeling; *Diſcord*, which doth fill
All things with dire Confuſion.———

§. 35. Having deſcribed what Monſters lodged without the Court, the Poet now bringing *Æneas* within the ſame, relates what ſtrange apparitions preſented themſelves there. And firſt he ſayes that there was an old ſhady and vaſt *Elm*, the habitation of vain and ridiculous dreams: *Seneca* and *Silius* will have it a Yew-tree: The Poets in generall feigned ſleep to reſide aloft in a tree, that from thence it might deſcend upon Mortals: Hence *Val. Flaccus*,

———*dulces excuſſit ab arbore ſomnos.*

And *Homer Il.* 14. makes *ſomnus* climb a tree, that from thence he might ſhed ſleep into the eyes of *Jupiter*. In particular, it was feigned to be an *Elm*, or *Yew-tree*, becauſe the green thereof being not freſh and lively, but ſad and drawing upon a black, from the very colour ſeemed to invite to ſleep: Whence *Ovid* in his excellent deſcription of the Palace of Sleep, *Metam. lib.* 11.

At medio torus eſt Ebeno *ſublimis in antro*
Plumeus, Uniculor, Pullo *velamine tectus*,
Quo cubat ipſe Deus membris languore ſolutis, &c.

Amid

Amid the *Eben* Cave a downy Bed
High mounted ſtands, with *Sable* cowring ſpred;
Here lay the lazie God diſſolv'd in reſt, &c.

Nor doth the Poet give this tree a dark and uniform colour for the reaſon above alledged, but alſo expanded and large branches, and a farre-ſpreading ſhade; all which conduce to ſleep, the ſonne of *Night* and *Erebus*, and brother of *Death*, and therefore aptly placed in Hell; and father of *Dreams*, which are thoſe Images of things which are formed in our ſleep, by the various diſcurſion of the ſpirits in the brain, which follows concoction, when the blood is leaſt troubled, and the phantaſie uninterrupted by aſcending vapours. Of theſe (according to *Ovid*) there are three ſorts, all brothers and ſonnes of ſleep; the firſt called *Morpheus*, which ſignifies form; the ſecond by the Gods called *Icelos*, which is ſimilitude, by Mortals *Phobétor*, or a cauſer of fear, in regard of the terrours ariſing from fearfull dreams; and the third *Phantaſus*, or imagination: all which expreſs the nature and originall of dreams, which alſo are diverſe, according to the meat we eat, place where we live, the time, the buſineſs and diſcourſe of the precedent day, and laſtly the variety of every ones temperament and complexion: *Cœl. Rodiginus l.* 9. *c.* 10. gives a more myſticall and abſtruſe interpretation of this place out of the *Platonick* Philoſophy, to whom we ſhall referre thee, as alſo to *Macrobius in ſomn. Scipionis l.* 1. *c.* 3.

§. 36. *Centaurs.*

Centaurs were monſters, in their upper part reſembling a man, and in their lower a horſe: hence the Poet alluding to their *equine* nature, ſayes moſt properly, *Centauri in foribus ſtabulant*, that *Centaurs* were ſtalled or ſtabled at the gates. They are ſaid to have been begotten by *Ixion* on the cloud which was preſented to him by *Jupiter* inſtead of *Juno*, whom he ſought to adulterate. They are fam'd for nothing more then their drunken Counter-skuffle with the *Lapithæ* at *Perithous* his Wedding, excellently deſcribed by the ingenious *Ovid Met. l.* 12. *fab.* 3. This fiction hath an alluſion to this hiſtory. The *Centaurs* were a mountainous people of *Theſſalie*, ſubject to

Ixion, whoſe regal City was called *Nephele*, which ſignifies a cloud; and becauſe all Kings are, or ought to be fathers of their people, *Ixion* from hence was ſaid to have begotten them on a cloud. Theſe, becauſe hardy and ſtout (as Mountainers generally are) the King by propounding fair rewards, invited to deſtroy the wild Bulls which infeſted part of his Country; whence they take their name of *Centaurs*, from the Greek words, κεντέω, ſignifying to gore with a javeling, and ταῦρος, a Bull. They were the firſt who ever backed horſes, who being ſeen by the Borderers as they watered their horſes at the river *Peneus*, were ſuppoſed by them (amazed at ſo uncouth a ſight) to have been really ſuch as we have repreſented them: and truly an exquiſite horſeman ought to place himſelf in ſuch a poſture on horſeback, as if (*Centaur*-like) he were one piece with the horſe he beſtrides. They were indeed a cruell libidinous people, and injurious to ſtrangers, and therefore the Poets inveſted their beaſtly minds with ſuch monſtrous bodies, impoſing alſo ſuch names upon them as did correſpond with their wild and ſalvage natures.

§. 37. *Scylla.* There were two *Scylla's*, one the Daughter of *Niſus*, King of the *Megarenſes*, who betrayed her Father and native ſoyl to his implacable enemy *Minos* King of *Crete*: See *Ovid. Met. lib.* 8. *fab.* 1. the other Daughter of *Phorcus*, begotten on the Nymph *Cretheis*: ſhe was *Circes* Rival in the love of *Glaucus*, and by her incantations changed into a moſt deformed Monſter, for infecting the bay where the beautifull Nymph uſed to bathe her ſelf with her poyſonous juices, *Scylla* contracted a monſtrous form, her upper parts retaining her former ſhape, but her lower were ſaid to be environed with howling wolves, and barking dogs, attracting and deſtroying all ſhips which came neer her: Hence the Poet calls her *biformis*, thus by him deſcribed in his third book:

At Scyllam *cæcis cohibet ſpelunca latebris,*
Ora exertantem, et naves in ſaxa trahentem;
Prima hominis facies, et pulchro pectore virgo
Pube tenus, poſtrema immani corpore Piſtris
Delphinum caudas utero commiſſa luporum.

But

But *Scylla* lurking in dark Caves, diſplayes
Her face, and ſhips to cruſhing rocks betrayes;
A Virgin to the twiſt divinely fram'd,
Her nether parts with ſhape of Monſters ſham'd,
Deform'd with womb of Wolves, and Dolphins tails.

Scylla was a rock under the Promontory of *Rhegium* on *Italy* ſide, over againſt the Promontory of *Pelorus* on the coaſt of *Sicily*, under which the adverſe and equally dangerous rock of *Charybdis* did lift up its ragged head: The lower part of this rock was full of holes and concavities (the dogs which are ſaid to bark, by reaſon of the noiſe of the repercuſſed waters) frequented by Lamprons and greater Fiſhes, which devoured the bodies of the drowned paſſengers. *Scylla* was ſaid to retain the form and ſhape of a woman in her upper parts, becauſe this rock appeared to be ſuch to thoſe who beheld it at diſtance: it took the name of *Scylla* from the Greek word συλᾶν, to ſpoil, or from σκύλλειν, to vex, whence ſhe is ſaid by *Virgil* (who haply alluded to the Greek) *Ecel.* 8.

Dulichias vexâſſe rates.——

And from hence ſprung this Fable, and her fabulous form; but both theſe formerly-perillous rocks of *Scylla* and *Charybdis* have (as Mr. *Sandys* tells us, who had ſayled thoſe ſeas) loſt their terrours by the changing of the current, expreſſed by that marble fountain in *Meſſena*, where *Neptune* holds *Scylla* and *Charybdis* in chains with theſe under-written verſes:

Impia nodoſis cohibetur Scylla *catenis,*
Pergite ſecurâ per freta noſtra rates,
Capta eſt prædatrix, Siculiq; *infamia Ponti,*
Nec fremit in mediis ſæva Charybdis *aquis.*

Faſt-binding fetters wicked *Scylla* hold:
Sail ſafely through our ſtreights, brave ſhips be bold:
Th' infamous thief that kept thoſe ſeas, is tane,
And fell *Charybdis* rageth now in vain.

But

But if you will draw this Fable to a morall ſenſe, then *Scylla* repreſents a *Virgin*, who as long as chaſt in thought, and in body unſpotted, appears of an excellent beauty, attracting the eyes and hearts of all upon her; but if once polluted with the ſorceries of *Circe*, *ideſt*, having rendred her Maiden honour to be deflowred by bewitching pleaſure, ſhe is transformed into an horrid Monſter; and not ſo only, but endeavors to ſhipwrack others (ſuch is the envy of infamous women) upon thoſe ruining rocks, and to make them ſhare in the ſame calamities.

§. 38. *Briareus.*

Briareus (which in the Greek ſignifies ſtrong) was a monſtrous Giant, the ſonne of *Titan* and the Earth; he was ſaid to have had an hundred arms, and fifty heads, and to belch forth flames of fire out of his mouth; called by the Gods *Ægæon*, as by mortals *Briareus*, according to that verſe of *Homer*:

Βριάρεων καλέουσι θεοὶ, ἄνδρες δέ τε πάντες
Αἰγαίωνα.

Thus deſcribed by *Virgil Æneid. lib.* 10.

Ægæon qualis, centum cui brachia dicunt
Centenaſq; manus, quinquaginta oribus ignem
Pectoribuſq; arſiſſe; Jovis *cum fulmina contra*
Tot paribus ſtreperet clypeis, tot ſtringeret enſes.

Ægæon (whom an hundred armes fame lent,
An hundred hands, from fifty mouths who ſent
Deſtroying flames) when 'gainſt *Joves* power he roſe,
As many ſhields did rattle, ſwords oppoſe.

This Giant conſpiring with the reſt of his rebellious brethren againſt *Jupiter*, was with a thunder-clap ſtruck dead by him, and buried under the weight of impoſed *Ætna*, which is ſaid to tremble and belch forth flames whenſoever the wearied Monſter changeth his poſture. The Giants in generall are an emblem of the tumultuous and rebellious Multitude, which from

from the ignoble and earthy ſoul wherewith they are animated, may very truly be ſtyled ſons of the earth. But that *Briareus* in particular is ſaid to cauſe *Ætna* to caſt up ſtones and flames of fire, whenſoever he moves, hath a phyſicall meaning; and by him is underſtood the wind which ſtruggles in the Caverns of the earth, cauſing it to vomit forth fire, and to caſt up ſtones againſt *Jupiter*, by which we are to underſtand heaven.

This *Bellua Lernæ*, Beaſt or Monſter of *Lerna*, a famous Lake in the Country of the *Argives*, was that *Hydra* (ſo called by the *Greeks*) or *Excetra* (the *Latine* compellation) a prodigious kinde of *Reptile* with 50 heads, which infeſted the circumjacent Plains, killing and deſtroying whatſoever man or beaſt came in its way. *Hercules*, amongſt the reſt of his labours, was fam'd for ſubduing this Monſter, whoſe heads as ſoon as cut off did *repullulare*, three ſucceeding in the place of one, inſomuch that *Hydra's* head in a proverbiall acceptation ſignifies an endleſs labour, or a *concatenation*, and linking of one diſaſter upon another; it is alſo a type of popular ſedition, and a National revolt, which is no ſooner quelled in one place, but that it breaks out with triplicated rage and fury in another; whence the Vulgar is ſignificantly denominated *Bellua multorum capitum*, that many-headed beaſt, as was this *Bellua Lernæ*. But the hiſtoricall ſenſe of this fable (according to *Servius*) is this; *Hydra*, which derives it ſelf from the Greek word ὕδωρ, *i. e.* water, was a certain place whence ſo great a quantity of water did iſſue, that it did drown the neighbouring Country; nor could they ſooner ſtop one eruption, but that the *hydroræa* or water-flux became multiplied, and over-ran them with greater violence: which *Hercules* perceiving, he fired thoſe places, by which means he ſtopped that prodigious dropſie: and that it is poſſible ſo to doe, we have the authority of *Virgil*: §. 39. *Hydra.*

——————— *omne per ignem*
Excoquitur vitium, atq; exſudat inutilis humor.

Which is the reaſon he gives why they burn the ſtubble when

the corn is taken off. Thus *Hercules*, when by *multiplication* of blows he could not quell this Monſter, was ſaid to effect this conqueſt by the *application* of fire, burning thoſe heads which no other force could tame. Others ſay that this *Hydra* was a terrible water-ſerpent, and ſo fruitfull, that they had no way to deſtroy it, and its ever-multiplying progenie, but by ſetting fire to the place where it hatched its egges: *Meyênus.*

§. 40. *Chimæra.*

Chimæra was a moſt celebrated Monſter amongſt the Ancients, Daughter of *Typhon* and *Echidna*, whoſe upper parts (vomiting fire) reſembled a Lion, the middle a Goat, and nether a Dragon; according to theſe verſes of *Homer*, borrowed of him by *Heſiod* in his *Theogonia*:

Πρόσθε λέων, ὄπιθεν δὲ δράκων, μεσσῃ δὲ χίμαιρα
Δεινὸν ἀπαπνείουσα πυρὸς μένος αἰθομένοιο.

This Monſter was ſaid to have been ſlain by *Bellephoron* mounted upon the winged horſe *Pegaſus*. *Chimæra* (according to *Servius*) was a Mountain of *Sicilia*; but according to the more generally received opinion, of *Lycia*, out of whoſe top there proceeded fearfull eruptions of fire; which alſo was frequented by Lions; the middle part abounded with good herbage, and was ſtocked with wild Goats: the foot thereof (which was ſedgie and mooriſh) was a retreat and receptacle for monſtrous Snakes and Serpents. Hence *Bellephoron* (who rendred it habitable) was ſaid to have killed the *Chimæra*. Others ſay that this *Chimæra* was a certain Pyrate of *Lycia*, a maritime Province in *Aſia Minor*, who had a Lion carved upon the head of his Ship, a Dragon on the ſtern, and a Goat upon the middle part; who being overcome and taken by *Bellephoron* (whoſe Ship was called *Pegaſus*, and from its ſwiftneſs ſaid to be winged) gave birth to this Fable. But if we look upon the *phyſicall* meaning hereof, *Chimæra* repreſents to us the nature of rain-ſwollen rivers or torrents, by the *Greeks* called χείμαῤῥος, there being no great diſſonance in the words, which, becauſe they are violent, and make a roaring noiſe, are ſaid to reſemble Lions, becauſe they bear all things along with them; Goats, whoſe nature it is to crop and catch at whatſoever is in their reach;

reach; and Dragons from their Mæanders, or oblique and ſerpentine courſe; which Monſter *Bellephoron* mounted upon *Pegaſus* is ſaid to kill, becauſe by the heat and vertue of the Sun (the true *Bellephoron*) the abundant humor which lent ſupply to theſe torrents is drunk up and exſiccated. But if you will conſider it *ethically*, *Chimæra* ſets before us the life of man, who in his youth is as an untamed Lion; in his middle age as a wanton and aſpiring Goat, ſtill ſtriving to climb upon the ſteep rocks, and dangerous precipices of honour; and in his old age becomes as ſubtile and crafty as a ſerpent. But becauſe there never was or could be any ſuch thing in Nature as a *Chimæra*, in our common ſpeech we uſe by this word to denote any thing that is a meer *Ens Rationis*, an impoſſibility, or a fiction.

The *Gorgons* were 3 Siſters, *Medúſa*, *Stheno* and *Euriale*, Daughters of *Phorcus* and *Ceto*, a ſea-monſter inhabiting the Iſlands of the *Darcades* in the *Æthiopick* ſea, over againſt the *Heſperides*. They were ſaid to have had heads like Dragons, teeth like the tuſks of Boars, iron hands, and wings; and laſtly with their aſpect to petrifie, or to turn into ſtone thoſe who beheld them. Theſe *Perſeus*, ſonne of *Jupiter* and *Danaë* ſlew, being armed with the refulgent ſhield of *Pallas*, helmet of *Pluto*, and with the fauchion and wings of *Mercury*: they were called *Gorgons* from their terrible look; γοργότης with the *Greeks* ſignifying *truculencie*, or fierceneſſe of aſpect. But becauſe none could without aſſured danger of his life look directly upon them, therefore *Perſeus* beholding them in the *Mirrour* of his ſhield cut off their heads. From whoſe blood *Chryſaor* and the winged horſe *Pegaſus* ſprung up: but we muſt note, that before *Perſeus* went to the conqueſt of theſe Monſters, he did divert to the habitation of the *Græa*, two Siſters, *Pephredo* and *Enyo*, who (according to *Heſiod* in his *Theogonia*) were gray-haired from their infancy, and had but one eye betwixt them, which they uſed in common: This *Perſeus* intercepting as they paſſed it one from another, made uſe of it as his guide and Pilot to the Country of the *Gorgons*, *&c.* By the *Gorgons* are meant ſenſuall delights, which are the aſſured

§. 41. *Gorgons.*

deſtruction and ruine of thoſe who behold or purſue them; and which (although they may ſeem to their deluded followers to be full of ſatisfactory contents) yet in reality are as dangerous and untractable as Dragons, as fierce and hurtfull as ſalvage Boars, bruiſing and deſtroying with their iron hands; laſtly, for that they are of ſhort continuance, they are ſaid to have wings, and ſuddenly to flye from thoſe they have flattered and deluded: *Gaudia non remanent, ſed fugitiva volant.* *Perſeus* on the contrary, the ſonne of *Jupiter*, is *Reaſon*, the image and impreſs of God, who is the true *Jupiter*: The hoary-headed *Græa*, *Experience* acquired by long time, and the *concomitant* of gray hairs: Their eye is the diſcerning faculty of the Soul: The ſhield of *Pallas*, and helmet of *Pluto*, are our defenſive armes, *viz.* conſtant good reſolutions, and fixed habits of virtue, whereby we ſuſtain and reſiſt all the batteries and aſſaults of ſenſuall allurements: the fauchion of *Mercury*, our offenſive armes, whereby we doe not only reſiſt and repel an invading temptation, but (in the grapple and encounter, conquering and ſurmounting the ſame) proceed to the higheſt acts of virtue and true perfection. But foraſmuch as pleaſure proves ſometimes too potent an enemy to deal and contend withall, a wiſe man is ſaid to put on *Mercuries* wings, that he may (by flying from what he dares not encounter) eſlude and diſappoint the force of his over-powerfull adverſary, according to the *Spaniſh* Proverb, *qui en quita l'occaſion, quita el peccado*, he that ſhuns the occaſion ſhuns the ſin. And this is the πανοπλία, or whole armour of a wiſe man; not unlike to that which is recommended to us by the Apoſtle *Epeſ. 6.* But whereas *Perſeus* is ſaid not to look upon *Meduſa* and the reſt, but in the refulgency of his ſhield, is to hint to us not too earneſtly to behold with our eyes what our hearts are too prone to conſent to. Thus, as from the blood of the ſubdued Monſters the winged *Pegaſus* took his birth; ſo from the taming of our wild affections, and conforming to the dictates of right reaſon, an honeſt and glorious fame (the true *Pegaſus* which flies through the mouths of men, and celebrates victorious vertue) is produced. But the truth is, that theſe *Gorgons* were a

race

race of warlike women in the coasts of *Libya*, as the *Amazons* were in *Asia*, whom *Perseus* warring upon, subdued, and utterly extirpated.

§. 42. *Harpyes.*

The *Harpyes* (according to *Hesiod* in his *Theogonia*) were the Daughters of *Thaumas* and *Electra*, and Sisters of *Iris*: they were three, *Aello*, *Ocypete*, and *Celæno*. Others say that they were the Daughters of *Neptune* and *Tellus*, of old esteemed the Parents of all Monsters and Prodigies. They are called *Jupiters* dogs; in hell *Furiæ*, in heaven *Diræ*, on earth *Harpyiæ*: they were said to have the ears of a Bear, the bodie of a Vulture, the face of a Virgin, humane hands and armes, but withall most dreadfull and monstrous talons: Thus described by the Prince of Poets, *Æn.* 3.

Tristius haud illis monstrum, nec sævior ulla
Pestis & ira Deûm Stygiis sese extulit undis:
Virginei volucrum vultus, fœdissima ventris
Proluvies, uncæq; manus, & pallida semper
Ora fame. ——— ——— ———

Then them no Monster's worse, no greater curse
Or wrath of Gods e're sprung from *Stygian* source.
The fowls have Virgins faces, purging still
Their filthy paunches, arm'd with talons, ill
And ever pale with hunger. ——— ———

These was said to infest blinde *Phineus* King of *Thrace*, to snatch the meat from his Table, and to pollute and defile what they bore not away: they were at last pursued and chased away by *Calais* and *Zetus*, the winged issue of *Boreas*, to the Islands called *Strophades*, where they, giving over the pursuit, left that name to those Islands ἀπὸ τῆς τροπῆς, *à conversione*, which were formerly known by the name of *Plotæ*. The moderns call them *Stivali*. And what are these *Harpyes*, but flatterers, Delators, and the inexplebly covetous, who abuse, devour, and pollute the fame of Princes, blinded in their understandings? whom *Zetus* and *Calais* (said to be winged

from their vigour and expediteneſs in State-affairs, and the ſervice of their Country) are fam'd to expell, thereby freeing the Court & Councell of the abuſed Prince from thoſe pernicious Monſters. But *Avarice* is the vice more properly depainted and reprehended by theſe *Harpyes*, which take their name from Rapine, ἀπὸ τῦ ἁρπάζειν, and are ſaid to be Virgins, in that barren, becauſe goods ill gotten deſcend but ſeldome to poſterity; to flye, in that they are ſwift in extorting; to be covered with plumes, from cloaking and concealing ther prey; to have talons of vultures, from their griping and faſt-holding of their unjuſtly raviſhed goods. Theſe qualities are alſo characterized in their names; *Aello quaſi* ἕλων τὸ ἄλλο. from taking away what was anothers; *Ocypete* from ὠκὺς and πέτομαι, from celerity and flying; *Celeno*, from κέλαινο & which ſignifies black. Thus a covetous man is an *Aello* or invader of anothers, which like an *Ocypete*, or kinde of prey, he doth with all violence and greedineſs, being a *Celæno*, or cloſe & dark in his proceedings. You may draw this Fable to a *phyſicall* ſenſe in this manner; by the *Harpyes* is ſignified the nature of the wind, and all flatulent *Meteors*, which are therefore ſaid to be born of *Thaumas*, the Son of *Pontus* or the Sea, and *Electra* the Daughter of *Sol* or the Sun; for ſuch is the winde which is generated from the vapors of the ſea, drawn up by the Sun-beams, whereof the more groſs and thick parts are condenſed into rain, the more thin and ſubtile extenuated into wind. Their names alſo are agreeable to the nature of the wind; for what is a greater *Harpy*, *i. e.* more violent and rapid then the wind? what more an *Ocypete*, or ſwift-flying? what more an *Aella*, *i. e.* a ſtorm? for from thence is *Aello* alſo derived; or what more commonly accompanied with *Celæno*, *i. e.* obſcurity, then windy and tempeſtuous weather? Laſtly, as the *Harpyes* are ſaid to be winged, what is more frequent in our common ſpeech, then the wings of the wind, from its extraordinary ſwift and rapid motion?

§. 43. *Geryon.* By *forma tricorporis umbræ*, which we have expreſſed by *three-body'd Elves*, the Poet underſtands the Ghoſt or repreſentation of *Geryon*, the Sonne of *Chryſaor* and *Callirhoë*; ſaid

said to have three bodies, either from the three Islands (the 2 *Beleares* and *Ebûsus*, now known by the names of *Majorca*, *Minorca* and *Ivica*) which were under his dominion and Signiory: Or for that (as *Justin* testifies *l.* 44. *c.* 4.) there were three Brethren of them, who lived together in such & concord fraternal amity, as if they had had but one soul to actuate their three bodies. And may not this Fable be verified in this our age? have not we our *Geryon?* is not our dread Soveraign Lord of three mighty Kingdomes? What is *Majorca* to *England?* *Minorca* to *Scotland?* and *Ivica* to *Ireland?* what in extent? what in fertility? Why did Antiquity boast so of its *Geryon*, and shall not we proclaim our unparrallel'd happinesse in our *Charles* the second? second indeed to none in all Princely endowments and royall accomplishments, insomuch that his inherent worth alone and noble personage seem to have design'd him for Empire, had he no other title:

*Ἄξιον μὲν εἶδος ἔχει πυραννίδος.

But when we consider in what amity and love, how united and linked together our gracious Soveraign and his two Royal Brethren live, we cannot but affirm that (according to the mythologie of this Fable) they seem to have but one soul to actuate their three bodies; the contemplation whereof strikes fire into my Muse, and forceth me into this short Poeticall rapture:

Antiquity, what were the reasons why
Thou didst so much ascribe to th' number Three?
What mysteries (to us yet unreveal'd
Through thy dark Counsels) lye therein conceal'd?
Three Graces why? and why three *Parcæ* pray?
Oth' world * three parts, and * three parts of the day?
The Muses three times three? the Trinity
(Highest of mysteries) made up by Three?
Nay, why in hell three Judges didst thou feign?
Three Furies why, t' inflict on mortals pain?
If faith assure us that a Trinity
In heav'n doth sway, if by Mythology

* The *Ancients* divided the World into 3. parts, *viz. Europe*, *Asia*, and *Africa*: our *Moderns* have added a fourth, *viz. America*. *vi.* * Morning, Noon and Night.

We

We are inſtructed that a tripartite
Pow'r doth preſide over thoſe Realms of night;
Senſe I am ſure (then faith and ſtory both
An evidence more clear and certain) doth
Tell us that earth is deſtin'd now to be
Governed by a Royall Trinity.
Great *Charles*, brave *York*, and ſprightly *Gloceſter*,
The names which to all Nations peace or warre
Are deſtin'd to diſpence, where they or frown
Or ſmile, they give or take away a Crown.
Three Brethren thus Nature did once obey;
Jove rul'd the Heavens, *Neptune* the raging Sea,
Pluto the parts beneath; their influence
Did to all things or Good or Bad diſpence:
And thus the little world (mans body) is
If *Ariſtotles* School teach not amiſſe)
By three ſoul's rul'd, we the præeminence
To Reaſon give, the ſecond place to Sence,
The Vegetative claims the third; and thus
You, Princely *Triade*, the three ſouls which us
And this our Weſtern world doe ſwage; 'tis you,
To whom your friends and enemies both bow,
As thoſe for love, ſo theſe for fear: I ſay
'Tis you, who hearts as well as Empires ſway.
This bleſſed union then let nought divorce,
And nothing ſhall reſiſt your matchleſſe force.

But I am ingaged in ſo pleaſing and copious a ſubject, that I can hardly take my ſelf off, or return to our fabulous *Geryon*, from whom we have ſo farre digreſs'd; wherefore you muſt know that he was ſaid to be a moſt mercileſs Tyrant, and therefore ſlain by *Hercules*, who having alſo killed his two-headed Dog, and ſeven-headed Dragon, the Guardians of his purple-coloured Oxen, together with *Eurition*, the inſtrument and Miniſter of his cruelty, is ſaid to drive away that precious Drove out of thoſe Iſlands into *Greece*. This ſtory is briefly touched by our Author, *lib.* 8. *Æn.*

—— *maximus*

——— *maximus ultor*
Tergemini nece Geryonis, *ſpoliiſq; ſuperbus*
Alcides *aderat, tauroſque hâc victor agebat*
Ingentes; vallemq; boves amnemq; tenebant.

Alcîdes, who in *Geryon*'s death did boaſt
And ſpoils; that great Avenger to our coaſt
Did come, and did his Cattle hither guide;
His Heards poſſeſt the vale and river-ſide.

Spain was anciently a moſt fertile Country, abounding in all things neceſſary, as well for the uſe and ſuſtenance of man, as ſerving for ſuperfluous pleaſures and luxurie; and in thoſe daies was eſteemed the *Granary* of *Italy* and *Rome*, that inſatiable *Cormorant* and devourer of the riches and plenty of the whole world; as you may read in *Juſtin. l.* 44. *c.* 1. But of all the parts of *Spain*, thoſe Iſlands ſubject to *Geryon* were moſt happy, and ſo abounding in herbage, that if they did not ſometimes take their Cattle off from feeding, they would dye either of fat, or *repletion*; ſo much is the preſent ſoil altered and impaired, to what it was in elder times; whence the Droves of *Geryon* (wherein conſiſted the ſole wealth of that Age) were ſo famous, that they invited *Hercules* (that great Land-looper) to an expedition out of *Aſia* into *Europe*.

§. 44. The Rivers of Hell.

Æneas having paſſed through the *Veſtibulum*, or baſe-Court of Hell, proceeds to the river *Acheron*, which next receives thoſe who travell into thoſe dark and *irremeable* Kingdomes: We ſhall confine our ſpeculations concerning the *infernall* Rivers to this Section; they were 5. in number, *Acheron, Cocytus, Phlegeton, Styx*, and *Lethe*, all mentioned by *Virgil* in this Poem. Nor were theſe fantaſticall, but real Rivers, and feigned to be *infernall* ſtreams, either from the unpleaſantneſs and unwholſomneſs of their waters, or for that (loſing themſelves under ground) they did diſappear, and after a long *ſubterranean* courſe, as if ſpringing from Hell, break forth again. And for theſe reaſons *Pauſanias in Atticis* is of opinion, that *Homer* confined them to Hell, and impoſed on them the names

Acheron. by which they are now known. Thus *Acheron*, so called, as *Servius* will have it, *quasi* ἀχαίρων, joyless, or ἀπὸ τοῦ ῥεῖν ἄχεος, because it is a River which flows with grief and trouble; is a River of *Epirus*, neer the Town of *Pandosia*, in the Province of the *Threspoti*, flowing out of the Lake *Acherusia*, which receiving many smaller streams into its channel, posts along with them into the Bay of *Ambracia*, and is now known by the name of *Velichi*. There is another of this name in the Country of the *Brutii*, a Province of *Italy*, with a Town so called also, where *Alexander* King of *Epirus*, Brother to *Olympias*, and Uncle to the great *Macedonian Alexander*, lost his life; for being forewarned by the *Dodonêan* Oracle to avoid the River *Acheron*, and the Town of *Pandosia*; and ignorant that there were any other places so called, passed into *Italy*, where (partly to shun the danger threatned him, and partly to satisfie his own innate ambition and thirst of Empire) he joyned with the *Tarentines* against the *Brutii*; but meeting there an *Acheron* and a *Pandosia*, he met those fates also which he endeavoured to elude, his life and vain hopes expiring together under the walls of *Brutian Pandosia*: *Justin. l.* 12. *c.* 2. *Strabo l.* 6. *Livie l.* 8. But to come to the *Mythologie*; *Acheron* taken, as here it is, for one of the infernall Rivers, was said to be the Son of the earth, because that *Auri sacra fames*, that accursed coveting of riches, which are dug and forced out of the bowels of the earth, creates very great inquietudes and perturbations of mind, signified by this word *Acheron*, according to the above given *etymologie* thereof: and because men for the love of wealth often hazard their souls, and pass the River *Acheron* into eternall damnation, *Acheron* was said to be thrust down into hell for administring drink to the *Titans* when they fought against *Jupiter*: by this are covertly meant the wicked and rebellious cogitations, whereby in assisting and cherishing our sinnes, his enemies, we fight against our great Creator; justly repayed with the worst of punishments, because they have offended the best of *Entities*. The water thereof is said to be of a most ungratefull and unpleasant taste, because the recordation of our past actions, and the account we are to give, cannot

but

but be very unpleasant and distastefull to us. Lastly, it is the first of all the Rivers which the Deceased are to pass, because when wicked men are upon the point of death, an *Acheron*, or grief of mind doth thereupon seise them, both in regard of those dearly beloved pleasures they leave behind them, and of those dreaded pains which they expect, as the just guerdon of their former delinquencies. *Acheron* amongst the Poets is frequently taken for Hell it self.

Cocytus, according to *Pausanias*, is a River of *Epire* also, neer the Town of *Cichyrus* in the Province of the *Thesproti*, and haply may joyn and mingle with *Acheron*: Hence *Virgil* alluding to the true position and *topography* of these two Rivers, may say that *Acheron* does *eructare omnem arenam in Cocytum*, fling up its sand into *Cocytus*, *id est*, with its thick and troubled waters, discolour the purer stream of *Cocytus*. This is also feigned to be a River of Hell, taking its name ἀπὸ τῦ κωκύειν, which signifies to weep or lament; this was said to receive a continuall supply of waters from the tears of the Damned; and is therefore called by *Silius*, *lacrymarum fons*: the *mythologie* of this is coincident with that which we have given of *Acheron*. *Cocytus.*

Styx is a fountain at the foot of *Nonacris*, a Mountain of *Arcadia*, whose water (by reason of the intense coldnesse thereof) was deadly to all who tasted it; dissolving all sorts of metal, insomuch that it could not be kept or contained in any vessel of gold, silver, brass, or iron, or any thing else but an Asses hoof: and was thought to be that poyson which by *Antipaters* means was administred to *Alexander* the *Great*, as you may read in *Plut. in his life*. This River is mentioned by *Herodot.* in *Erato*, by *Pausanias* in *Arcadicis*, by *Pliny l.* 2. *c.* 103. and *l.* 31. *c.* 2. This also for its *subterranean* passage, and the poysonous quality of its waters, is reckoned amongst the infernall streams, and is called *Styx*, ἀπὸ τῦ στυγεῖν, *i. e.* hatefull; which in a literall sense may be verified of it, in regard of its nature and qualities: in a moral, in regard of that hatred which the penitent dying man hath to sin; for as by *Acheron* we are to understand that sorrow and contrition which an expi- *Styx.*

ring man conceives for his past offences; so by *Styx* is meant that detestation, loathing and disclaiming which we feel in our souls for the same. *Cal. Rhodiginus l.* 27. *c.* 5. alluding to the *etymon* of *Styx* from στυγερὸς, hatefull, sayes, that therefore the Gods swore by *Styx*, or the hatefull River, *quia â Diis & hominibus odio habentur qui ad dejurium sunt procliviores*, because the perjur'd are hatefull both to God and Man. This was therefore that *Stygian* floud,

Dii cujus jurare timent, & fallere numen.

as *Virgil* sayes of it here, and of which *Homer l.* 5. *Odyss.* in the person of *Calypso* to *Ulysses* writes thus;

Ἴστω νῦν τόδε γαῖα, καὶ οὐρανὸς εὐρὺς ὕπερθεν;
Καὶ τὸ κατὰ βόμενον στυγὸς ὕδωρ ὅστε μέγιστος
Ὅρκος, δεινότατός τε πέλει μακάρεσσι θεοῖσι.

Bear witness earth, and the wide heavens above,
Yea *Stygian* waters which beneath do move;
The highest and most serious oath which ties
The blessed Gods, who dwell in starry skies.

Nor could the Gods either revoke that promise, or frustrate that oath which they had confirmed by the intervention of that sacred name; if they did, they were for a penalty of their perjury expelled the Councel and society of the Gods for 10 years, and interdicted the celestiall drink and food of *Nectar* and *Ambrosia*, as you may read in *Hesiods Theogonia*. This honour was conferred upon the River *Styx* (as the same Author affirms) for assisting *Jupiter* against the rebelling *Giants*. The learned Lord *Verulam* in his book *de sapientiâ Veterum*, says, that by *Styx* we are to understand *Necessity* (which though it hath no law it self, is of all laws the most binding) and Leagues of Princes, which (though with all solemnity and formality concluded) are easily frustrated, unless the Deity of *Styx*, that fatall and *irremeable* River, be called to witness, and seal to the Conditions, that is, unless there be a firmer tye then either that of oath or bed, a necessity of keeping the Articles of agreement,

by

by ſome mutuall pledges given, or for fear of ſome loſſe, danger, diminution of State or Cuſtomes; and then Leagues are held truly ſacred, and ſtrictly obſerved, and as it were confirmed by the invocation of *Styx*, when there is a fear of that interdiction, and ſuſpenſion from the ſociety and banquets of the Gods, under which name and title the Ancients ſignified all rights and prerogatives of Empire, with all affluence and felicity, which good Patriots ſtudy to procure for their beloved Country.

Phlegeton is a fourth River, called by *Homer Pyriphlegeton*, from πῦρ, fire, and φλέγω to burn: This is meerly fictitious; and is ſaid to roll rapid and fearfull flames of fire down its ſoultry channel. As this flowed with fire, ſo *Cocytus* (as we have ſayd) was ſwoln up with tears, both which (according to *Claudian l. 2. in Ruff.*) embraced the infernal Palace of *Rhadamanthus*. *Phlegeton* repreſents to us the burning wrath of God againſt ſinners, and is a type of thoſe torments which the wicked deſervedly ſuffer in Hell in inextinguiſhable flames. *Phlegeton.*

The fifth and laſt River of Hell is *Lethe*; which ſignifies *Oblivion*, which whoſoever drunk of forgot all fore-paſſed actions or ſufferings. *Pythagoras*, and from him the *Platoniſts* held and maintained the *tranſmigration* of ſouls, which after their ſolution from the body deſcended into a certain *Purgatory*, where after a great many years purgation they were brought to this River *Lethe*, of which having drunk, they forgot whatſoever miſeries or incommodities they had ſuffered, when they were formerly joyned with the body, and thence reverted without any reluctancy into the ſame: but we ſhall examine this fancie more ſtrictly hereafter. *Lethe* is indeed (as *Stephanus* witneſſeth) a River in *Africa*, flowing by the walls of *Berenice*, which is ſwallowed up by a great gulph, and running under ground many miles, breaks forth again; which gave occaſion to the Country-people to think that this River ſprung from Hell: All which Rivers are thus deſcribed by *Sil. Ital. l. 13. Punic.* *Lethe.*

——— *late exundantibus urit*
Ripas ſævus aquis Phlegeton, *& turbine anhelo*:

Parte aliâ torrens Cocytus *ſanguinis atri*
Vorticibus furit, & ſpumanti gurgite fertur;
At magnis ſemper Divis, regiq; Deorum
Jurari dignata palus, picis horrida rivo,
Fumiferum volvit Styx *inter Sulphura limum:*
Triſtior his Acheron *ſanie craſsoq; veneno*
Æſtuat, & gelidam eructans cum murmure arenam
Deſcendit nigrâ lentus per ſtagna paludè.

Rough-ſwoln *Phlegeton* its banks doth burn,
And in its ſoultry-ſtreames ſcortch'd ſtones doth turn:
Cocytus torrent then with putrid blood
Doth flow, driving along its foaming flood:
But *Styx* (by which the great Gods, and the King
Of Gods vouchſaf's to ſweare) black with its ſpring
Of molten Pitch, its reaking mud, commixt
With Sulphur, tumbles: *Acheron* the next
More ſad then this, with poyſon ſwells and gore,
And belching up its noyſom ſand, doth rore,
Whil'ſt, ſlow with its black waters, through a Lake
It into Hell doth fall: ———————

And this is the vulgar and common interpretation of theſe fictions. *Macrobius l.* 1. *c.* 10. *in Somnium Scipionis*, treading in the ſteps of the more ancient and primitive Philoſophers, (who were of opinion that Hell was nothing but our very bodies, wherein our ſouls being included, underwent a naſty, horrid and irkſome reſtraint) finds all thoſe things in our ſelves which fabulous *Antiquity* attributed to Hell, the Region of the Damned. Hence (according to their aſſertion) he affirms that *Lethe*, or the River of Oblivion, is nothing elſe but the errors and miſtakes of the ſoul, forgetting the ſtate, majeſty, and perfect knowledge wherein it lived before it was confined to the loathſome Dungeon of the body. That *Phlegeton*, or the River of fire, is nothing elſe but that preternaturall inflammation and exorbitant fire of luſt, concupiſcence, anger, and other untamed affections, which put the ſoul out of that equall temper which is naturall to it. That *Styx* is whatſoever doth

ſin

ſink the Soul into diſlike and hatred of its own actions : *Cocytus* whatſoever cauſeth tears and grief : *Acheron* whatſoever deprives us of the joy and content of our lives. Hence they concluded that the ſoul was dead ſo long as it remained in the body, and that then it recovered its priſtine life and liberty, when it by death hand emancipated it ſelf from the bonds and ſervitude of the ſame : *Hi vivunt qui è corporum vinculis evolavêrunt ; noſtra autem quæ dicitur vita, mors eſt* : Cicer. in Somn. Scipion.

§. 45. *Charon.*

Charon, which ſignifies joy, was the ſonne of *Night* and *Erebus*, as *Heſiod* will have it, who makes all the *infernal* Monſters the progenie of thoſe Parents : ſee him here to the life depainted by *Virgil*, ſo that nothing can be added to that genuine and lively *Proſopopœa* which the Poet hath given us of him ; we will only illuſtrate our deſcription with the like out of *Seneca in Herc. furent.*

Hunc ſervat amnem cultu & aſpectu horridus,
Pavidoſq; manes ſqualidus geſtat ſenex ;
Impexa pendet barba, deformem ſinum
Nodus coërcet, concavæ lugent genæ ;
Regit ipſe conto Portitor *longo ratem.*

A foul old man, frightfull in dreſſe and face,
Guarding theſe ſtreams the fearfull Ghoſts doth paſs ;
His beard untrimmed hangs, and you might ſee
Through his thin hollow cheeks ; a knot doth tye
His naſty coat ; himſelf with a long pole
His boat doth ſteer.——— ———

Charon was ſaid to be rough and unpleaſant to all his Paſſengers whatſoever ; for ſeeing all whom he waſted over naked alike, he thought that no one was better then another, that there was no difference between Kings and Princes, and between the inferior and raſcally Multitude ; for death is that great Leveller which takes away all diſtinctions of place and degrees :

Sub

Sub tua purpurei venient veſtigia Reges,
Depoſito luxu, turbâ cum paupere mixti;
Omnia Mors æquat. ——— Claud. 2. de rapt.

Before thee purpled Kings (of their late pride
Deveſted 'mongſt the poorer rout eſpide)
Themſelves ſhall proſtrate; Death doth equall all.

Wherefore to win the favour of this rigid and implacable Boatman, ſuperſtitious *Antiquity* put a piece of money (called by the *Latines Naulum*, by the *Greeks Danace*) into the mouth of the Dead. As by the fore-mentioned Rivers are hinted to us thoſe troubles of mind, confuſions and diſtractions of thoughts, which ariſe from the conſideration of having offended a good and gracious *Deity*, and from the apprehenſions or fear which we have of his diſpleaſure, and the conſequence thereof, puniſhments proportionate to our delinquencies; ſo by *Charon*, which (as I have ſaid) ſignifies Joy, we are to underſtand, that ſatisfaction and acquieſcence which we find in our ſelves upon the opinion of our innocence, or, that which is next to it, upon a firm reſolution of amendment of life for the future; all which joyned with an unfeigned repentance begets in us a hope of Gods mercy and goodneſs, which creates ſerene thoughts and a real joy within us, the true *Charon*, which wafts us over thoſe turbulent ſtreams of our late diſtractions to the *Elyſian* fields of pacified and reconciled thoughts. Before we conclude this *Paragraph*. we will touch upon a *Criticiſm* or two. *Virgil* ſayes of *Charon*,

——— *Stant lumina flammâ.*

The brevity of this expreſſion hath cauſed the *Critick*s to vary ſomewhat in their interpretations of this place: *Stant, i. e. horrent*, Servius; *ſunt rigida*, Scaliger; *Plena ſunt*, Turnebus; *non conniventia, ſed patula & irretorta*, others; all which put together *Meyénus* doth thus interpret the Poet, *Oculi* Charontis *inflexibiles, & ſemper aperti & intenti ſtantes, quaſi flammas emittebant*: we have here, as you ſee, rendred the full ſenſe of all theſe, though *paraphraſtically*, and in more words

words then the Originall; but (if I may judge) our Author hath loſt nothing in the traduction:

His eyes (like ſaucers) ſtare, like fire do glow.

Virgil ſayes of *Charon*, that he did *Corpora ſubvectare cymbâ*, a meer contradiction; for he ſays anon,

Corpora viva nefas Stygiâ *vectare carinâ.*

We have therefore both mended the ſenſe, and reconciled the contradiction, whil'ſt we have rendred it thus,

Wherein his airy fraight he o're doth paſs.

§. 46. The Ancients were of opinion that the unburied could not be paſſed over by *Charon*, but that their ghoſts wandred an 100 years about the banks of *Cocytus*; whence nothing was more ſolemnly obſerved amongſt them then the interment of the Dead, which was done either by a real, or an imaginary ſepulture: This latter they called κενοταφιον, when the rites of buriall were obſerved for the dead, when abſent, as if the Corps had been there preſent, and was thought as effectuall as to their *transfretation* by *Charon* as the other. Hence *Deiphobus* his Ghoſt (as wee ſhall ſee anon) was tranſported, for whom *Æneas* had raiſed a *Cenotaphium*, or empty Monument; which the Poet means alſo when he ſpeaks in the perſon of *Anchiſes* concerning the young *Marcellus*; *Cenotaphium.*

——————————— *fungar inani*
Munere.———————————

And for this reaſon the *Ægyptian* Kings, when they would expreſs an implacable hatred and revenge againſt their offending and executed Subjects, would not ſuffer their bodies to be buried, that their puniſhment might ſurvive their lives. But whereas the Poet ſayes, that the Ghoſts of the unburied wandring about the banks of *Cocytus*, were excluded for an 100 years from the *Elyſium*, or place of reſt; this is, I ſay, drawn out of the myſterious doctrine of the *Platoniſts*, by whom the number of 10 was held in great veneration, and

termed by them *numerus perfectus & universus*, the perfect and universall number, as being the first compounded number, and containing in it all the kinds and differences of number, as *even*, *odd*, the *quadrantal*, *Cube*, *long* and *plain*, which are the distinctions of those Schools. Hence, as if by Nature preferred to all numbers, we have ten fingers to count upon; and hence it was the custome of the Ancients, upon any solemn promise or contract, to joyn their right hands, because thereby they did premise this number, as an inviolable pledge of their sincere and reall intentions: and hence our Author (a great *Platonist*) insinuates this number of an hundred years, because it is an universall number arising from ten, ten times multiplied; for ten *Denaries* make a *Centenary*: for the same reason also he allots a thousand years for the purgation of souls, as we shall see anon, a thousand being an universall number also; for an hundred ten times multiplied makes a thousand; both which are therefore thought universall, because they arise from the multiplication of ten, the first universall: but if you desire to wade further into these abstruse speculations of numbers. we shall remit you to *Cal. Rhodiginus l.* 22. *lect. antiq.* who hath sifted Antiquity herein.

§. 47. *Palinurus.* The story and fate of *Palinurus*, the Master of *Æneas* his Ship, is related by *Virgil* at the close of the precedent book, which is here again repeated by himself, because *Æneas* till now knew nothing of the manner of his drowning. In fine, having made a full and perfect relation thereof, he desires *Æneas* to carry him along with him over the River *Cocytus*, but is reprehended for his unseasonable and illicite request by *Sibylla*, because he was as yet unburied; but withall encouraged, for that ere long those inhumane *Lucani*, who had murdered him, should expiate their barbarous assassination, by appeasing his Ghost, and by raising a *Cenotaphium* for him on that Promontory, which from him should bear the name of *Palinurus*, on which also stood the Town of *Velia* here mentioned. But *Jul. Higinus*, as *A. Gellius* relates, *l.* 10. *c.* 16. is very severe here against *Virgil*, accusing him of a very grosse mistake against *Chronologie*; for *Velia* was not then built, but a long time after,

ter, *viz.* in the reign of *Servius Tulius*, by the *Phocians*, who were expelled their native ſoil by *Harpalus*, King *Cyrus* his Lieutenant: but this muſt be ſalved by the figure called *Prolepſis*, as we have noted §. 2. concerning *Cumæ*. *Turnebus l.* 22. *c.* 1. excuſeth the Poet thus, ſaying, *Virgil* ſpake with a reflection upon the notation or *etymologie* of the word *Velinus*, which is the ſame with *Paluſtris*: *Velia*, anciently wrote *Holia* (as *Servius* notes) coming from ἕλος, which ſignifies a fenny place; ſo that *portus require Velinos*, is *portus require Paluſtres*. But ſpeculations of this nature are not the principall deſign of theſe Annotations, we ſhall herein referre the Reader to the *Grammarians*. We ſhall note one thing before we conclude this §. *Palinurus* deſires *Æneas* to bury or inter him, *tu mihi terram injice*. It was a cuſtome among the Ancients, that whoſoever light upon an unburied Corps (were his haſte never ſo great) was bound to bury it, or to caſt earth upon it.

Quanquam feſtinas (non eſt mora longa) licebit
Injecto ter pulvere, curras: Horatius l. 1. Od. 28.

Though haſte thee preſs, it is no long delay,
Thrice caſt on duſt, and then hye thee away.

Quintilian more poſitively, *Declam l.* 5. *Inſepultum quodlibet corpus nulla feſtinatio tam rapida tranſcurrit, ut non quantulocunq; veneretur aggeſtu*: hence whoſoever omitted this common act of humanity was looked upon as an execrable perſon; neither doe I conceive that they were bound to dig a Grave, unleſſe they pleaſed; it was enough for the diſcharge of their duty to caſt duſt or ſand upon the Corps, which they were bound to doe thrice, as *Horace* witneſſeth; which done the party was taken for buried, although it was not quite covered with the earth or ſand they caſt upon it: and this is the meaneſt and ſlighteſt ſort of ſepulture, yet enough to prevent the hundred years wandring in the other world; for which reaſon *Palinurus* deſires this laſt and leaſt kindneſs of his friend, *tu mihi terram injice*.

Æneas and *Sibylla* approching the Banks of the River *Cocytus*, are saluted by *Charon* with rude and Boatman-like language; mark the artifice of the Poet in fitting the speech according to the person and quality of the speaker, imitated herein by *Senec. in Herc. furent.*

———*dirus exclamat* Charon,
Quò pergis audax? siste properantem gradum.

Fell *Charon* cryes aloud, whither bold man
Dost thou advance? thy hasty course restrain.

§. 49. *Charon* terrified by the threats of *Hercules* transported him, but was for that fact (as *Servius* notes) held in chains a whole twelve-moneth; wherefore he had no reason to be pleased, or to doe the like in the person of *Æneas*, who for ought he knew might come upon the same design the other did, who, as the fable sayes, drew *Cerberus* from Hell; in a moral sense that is, did subdue and conquer all sensuall pleasures, all low and earthy delights: for by *Cerberus* we are to understand the earth, which consumes and annihilates bodies, whence *Cerberus* takes its name from κρέας, *i. e. Carnivorus*, a flesh-eater. But this Fable of *Hercules*, with that of *Theseus* and *Pirithous*, took its rise from this following story, which you may read in *Theseus* his life, written by *Plutarch*. *Theseus* Son of *Ægeus* and King of *Athens*, and *Pirithous* King of the *Lapithæ*, were very intimate friends, and sworn Brothers in armes; both persons of exceeding strength of body, and undaunted courage of mind: *Pirithous* had assisted *Theseus* in the rape of *Helena*; such exploits in those dayes being esteemed acts of gallantry and manhood; wherefore he desires his friend to doe the same for him in a design of the like nature. *Aidoneus* King of the *Molossians* had a most accomplish'd and beautifull Lady to his Wife called *Ceres*, with a Daughter called *Proserpina*, equally deserving. He had a Dog also of a monstrous size, and Lion-like fierceness, with whom he made those fight who came to ask his Daughter in Marriage, promising to give her to them who should overcome his *Cerberus*;

Cerberus.

Theseus & Pirithous.

Ceres. Proserpina.

for

for ſo was the Dog called. But underſtanding that *Pirithous* came not like a Suitor, to requeſt her in marriage, but as a Raviſher, to ſteal her away, he ſurprizing both the Gallants, made them Priſoners, but for *Pirithous*, he cauſed him preſently to be torn in pieces by his Dog, and ſhut *Theſeus* up in a cloſe Priſon. In the mean time *Hercules* (*Theſeus* his Contemporary and friend, who travelled through the world, ſeeking adventures) came alſo into thoſe parts to combat with this terrible Dog, whom conquering he carried away captive with him; delivering alſo his friend *Theſeus* out of chains. But for a little variety and diverſion, let us ſee the fight between the imaginary *Cetberus* and *Hercules*, as it is lively deſcribed by *Sen. in Herc. furent.*

——— *Senſit ut motus pedum,*
Attollit hirtas angue vibrato comas,
Miſſumq́; captat aure ſubrectâ ſonum,
Sentire & umbras ſolitus. Ut propriùs ſtetit
Jove *natus, antro ſedet incertus canis,*
Et uterque timuit: ecce latratu gravi
Loca muta terret, ſibilat totos minax
Serpens per armos: vocis horrendæ fragor
Per ora miſſus terna felices quoque
Exterret umbras. Solvit à lævâ ferox
Tunc ipſe rictus, & Cleonæum *caput*
Opponit, ac ſe tegmine ingenti clepit
Victrice magnum dexterâ robur gerens;
Hùc nunc & illuc verbere aſſiduo rotat,
Ingeminat ictus, domitus infregit minas,
Et cuncta laſſus capita ſubmiſit Canis,
Antroq; toto ceſſit: extimuit ſedens
Uterq; ſolio Dominus, & duci jubet;
Me quoque petenti munus Alcidæ *dedit.*
Tunc gravia Monſtri colla permulcens manu
Adamante texto vincit; oblitus ſui
Cuſtos opaci pervigil regni Canis
Componit aures timidus, & patiens trahi,

Herumq; faſſus, ore ſubmiſſo obſequens
Utrumque caudâ pulſat anguiferâ latus, &c.

As ſoon as he his footing heard, he does
His Briſles (ſtiffe with brandiſh'd ſnakes) oppoſe;
With prick'd-up ear (the Ghoſts ev'n wont to hear)
Catching the ſound; but when *Joves* Sonne more neer
Approch'd, the Dog ſat doubtfull in his den,
And both did ſeem to apprehend; loe! then
Thoſe mute abodes with his deep throat he ſcares:
About his ſhoulders wreath'd his threatning hairs
Of Serpents hiſs; his dreadfull voices ſound
(Sent through his treble mouth) doth ev'n confound
The bleſſed ſhades: Then th' other in a rage
His Lions ſpoil deveſting, doth engage,
And himſelf cov'ring with that mighty ſhield,
With his all-conqu'ring hand doth nimbly weild
His knotty Oak, his ſtrokes he oft repeats;
And now the vanquiſh'd Dog his threats abat[illegible]
He wearied hangs his Heads, and's Den doth quit;
His * Patrons both (ſpectators of the fight)
Did fear, and him reſign; they alſo * me
At the requeſt of *Hercules* did free.
The Monſters wearied necks then ſtroaking, he
Them with an *Adamantine* chain doth tie:
No more himſelf, Hel's watchfull Guardian lay's
His ears for fear, he quietly obeys
His new Lord, and with a ſubmiſſive meen
His Serpents tayl doth wag.———

* *Pluto* and *Proſerpine*.
* *Theſeus*, the perſon here ſpeaking.

§. 50. *Sibylla* (called here *Vates Amphryſia*, *i.e. Apollinea*, from *Apollo*, who kept *Admetus* his flocks neer the River *Amphryſus*) with the ſame *decorum* replies to every particular of *Charons* ſpeech, and anſwering to all his objections, tells him the true end and intention of *Æneas* in this his undertaking. *Meyênus* doth thus moralize upon this place: By *Æneas* his deſcent into Hell to adviſe with his Father, is meant the ſtudy of Philoſophy,

ſophy, or a ſtrict ſearch and diligent *indagation* after truth, which is ſaid in *abdito latere*, to lye in as profound and difficult a place to approch as Hell it ſelf: By the fatall branch is hinted to us the wiſedome, will, and conduct of the omnipotent and omniſcient God, without which no man can attain to true knowledge; upon the ſight of this bough therefore *Æneas* his intentions being known to be juſt, and approved by the Gods, *Charon* receives him into his Boat, and (though with ſome difficulty) paſſeth him over the River *Cocytus*; which place is thus imitated by *Seneca in Her. fur.* ſpeaking of *Hercules* his tranſportation.

Non paſſus ullas natus Alcmêna *moras*
Ipſo coactum navitam conto domat,
Scanditq́; puppim: Cymba populorum capax
Succubuit uni, ſedit, & gravior ratis,
Utrinque Lethen *latere titubanti bibit.*

Alcmena's Sonne impatient of délay
The Boatman makes with his own pole t' obey;
He goes aboard: under one the boat ſinks,
Which thouſands could receive, and o'recharg'd drinks
Lethe at both its tottr'ng ſides.

After *Æneas* was landed, the firſt encounter he had was with *Cerberus*, the infernall Dog and Porter, whoſe Den was oppoſite to his landing: He was ſaid to have three heads, and Serpents inſtead of hair, to be of an immenſe proportion, fierce and devouring: thus depainted by *Sen in Herc. furent.* §. 51. *Cerberus.*

Hic ſævus umbras territat Stygias *Canis*
Qui trina vaſto capita concutiens ſono
Regnum tuetur; ſordidum caput tabo
Lambunt colubræ, viperis horrent jubæ,
Longusq́; tortâ ſibilat caudâ Draco;
Par ira formæ.——————

Here by the *Stygian* Curre the Ghoſts are ſcar'd,
Who ſhaking his three heads thoſe Realms doth guard
With

With his deep yels; ſnakes lick his putrid head,
About his main themſelves foul vipers ſpread,
A Dragon at his twiſted tail doth hiſſe;
Such as his form, his fright full fierceneſs is.

But *Sibylla* laying him with all his *Hydra's* aſleep by caſting to him this ſop, did with *Æneas* proceed without any further interruption from this vigilant and terrible guard. *Cerberus* ſignifieth the Earth, or the Grave, which devoureth all fleſh, and from thence (as we have ſaid §. 49.) receives his denomination: He was ſaid by *Heſiod. in Theogon.* to flatter all comers, and to fawn upon them, but to aſſayl with horrible yels all ſuch as endeavoured to return: thereby inſinuating, that as the grave is the receptacle of all fleſh, ſo that there is no return from thence. But to *moralize* more particularly upon this place, by *Cerberus* here we may underſtand *Obloquie*, the *oblatration*, barking, or ſnarling of a *detracting* tongue, to which even *Æneas* himſelf, that is, the moſt deſerving is (through miſtakes) many times liable: but the way to break the fury of *immerited* clamours, is not *violently* to oppoſe, that doth more *irritate*; but to caſt a ſop to *Cerberus*, to uſe ſeaſonable *lenitives* and diſcreet *perſwaſives*; for malice is never more diſappointed, never more out of countenance, then when we either ſilently neglect it, or by well-doing convince it.

§. 52. The Regions of Hell.

Virgil diſtributes Hell into nine ſeverall quarters or regions; the firſt is of Infants; the ſecond of the unjuſtly condemned; the third of ſelf-murderers; the fourth of Lovers; the fifth of Warriours; the ſixth of Criminals; the ſeventh of Purgatory; the eighth of thoſe who were to return again into life; the ninth of the *Elyſium*. And that of Infants is very aptly placed in the entrance of Hell, as who were in the very entrance of their lives ſnatched away.

§. 53.

Next to theſe were ranged the falſly condemned, as in innocence the moſt reſembling Infants. But becauſe *Virgil* alludes to the manner of proceeding uſed in his age in cauſes criminall, it will not be impertinent to inlarge a little upon this ſubject; you muſt therefore know that thoſe who were conſtituted

ſtituted Judges in criminall or publick cauſes, were by the *Romans* ſtyled *Quæſitores*, and by the figure *Syncope Quæſtores*, from the verb *quærere*, to ſeek or inquire, becauſe they did examine and puniſh all capitall crimes; they were alſo called *Prætores Quæſitores*, and *Judices Quæſtionis*: They did not paſs ſentence by word of mouth, but when they abſolved the party accuſed, they wrote upon certain ſmall pieces of wood or tablets, called in Latine *teſſerellæ*, *taleolæ*, *tabellæ*, or *calculi*, the letter *A. i. e. Abſolvimus*: If they judg'd him guilty, then he wrote *C. i. e. Condemnamus*: if they found the cauſe difficult and doubtfull, then they inſcribed *N. L. Non liquet*: Not unlike our *Ignoramus* given in by the grand *Inqueſt*, whereby the party accuſed is delivered from all further proſecution: See *Cowels Interpret.* And then the Cauſe was put off, and left undecided for a ſecond hearing, which was termed by the Civilians *Ampliatio*, or *Comperendinatio*; ſee *Calv. lex Jurid.* and *Turnebus adverſ. l.* 1. *c.* 3. The tables thus written upon were put into a veſſel which they called *Urna*, and there being ſhaken together, were drawn forth: Hence *Virgil* ſayes,

Quæſitor Minos *urnam movet.*——

Theſe ſentences, becauſe written in tables, were termed *ſententiæ tabulariæ*, and *ſortes*, becauſe drawn out of the Urn, as lots were out of a Lottery. This does not only give light to this place of the Poet, but to that where he ſayes at the beginning, *ſtat ductis ſortibus urna*. But whereas *Minos* is made here by the Poet to be chief of Hells grand Inqueſt, is conſonant to the received opinion of thoſe fabulous times: *Minos* was ſonne of *Jupiter* by *Europa*, and King of *Crete*, who from his exact and ſevere adminiſtration of Juſtice whilſt he lived, was feigned to have been made by *Pluto* one of the infernall *Judges*, with whom *Rhadamanthus* and *Æacus* were joyned in Commiſſion; of whom more anon.

§ 54. Againſt Self-murder.

In the third place the Poet reckons thoſe who had killed themſelves, which the *Greeks* call αὐθόχειρας, who out of an irkſomneſs of living, layd violent hands on themſelves. This *Sui-cide*, or ſelf-murder (though coloured over and defended

from the practise and example of some few otherwise gallant men, as *Themistocles*, *Cato*, *Uticensis*, *Brutus*, and others, and allowed of by *Seneca*, and those of the *Stoicall* School) was by the wiser sort of Heathens not only not thought a vertue, or act of fortitude, but its contrary, direct Cowardise; as *Aristotle* concludes, *Ethic. l.* 6. *c.* 7. his words are worthy the inserting: Τὸ δὲ ἀποθνήσκειν φεύγοντα πενίαν, ἢ ἔρωτα ἢ ἄλυπόν τι, οὐκ ἀνδρός ἐστιν, ἀλλὰ μᾶλλον δειλοῦ· μαλακία γὰρ τὸ φεύγειν τὰ ἐπίπονα, &c. *To kill a mans self to avoid want, or for love, or other affliction and crosse, is not the part of a valiant man, but rather of a Coward; and proceeds rather from an effeminate and soft nature then otherwise:* Nor only so, but it was by *Plato*, and the Sect of the *Academicks* forbidden as a thing unlawfull, and an high offence against the Gods; and concluded so to be by *Tully in Somn. Scipion. Nisi cum Deus, cujus hoc templum omne quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest: Unlesse God, whose Temple this* All *is which we behold, free thee from these bonds of the Body, canst thou hasten thy journey to the other world*: for to that this particle *(Huc)* relates: See *Macrob. in Somn. Scip. l.* 1. *c.* 13. And therefore *Plato* (as *Servius* observes) makes their souls to be grievously punished in Hell, whose late possessors had before the expiration of Natures Lease over-hastily turned them out of doores. But why *Styx* is said here *novies interfusa*, nine times incompassed, Interpreters vary: some say that the Poet alludes here to those *sacra novendialia*, the Ceremonies and Rites observed about the dead, whose body was kept eight dayes, and interred the ninth: others to the nine Regions of Hell above mentioned; but *De la Cerda* and *Meyenus* conclude with *Cal. Rhodigin. l.* 22. *c.* 8. that the number of 9. as being a most perfect and absolute number, is taken here indefinitely for any number or multitude, so that *novies* here is eqvivalent with *multoties*.

§. 55. Of Lovers.

The fourth station is assigned to such as have died or made themselves away for love: and here we may observe these following circumstances; First, that this place hath the name of the fields of *Mourning*, from that grief and melancholy which is the individuall companion of impatient Lovers. Secondly,

condly, that they ſpend their time in ſecret, cloſe, and retired walks, as ſuch who being aſhamed of their forepaſſed commiſſions, ſhun the light and all converſation, as *Ovid* ſpeaks of *Nyctimene*,

——————— *quæ conſcia culpæ*
Conſpectum lucemq́; fugit, tenebriſq́; pudorem
Celat. ——————— Ovid. Met. l. 2. f. 9.

——————— ſhe full of guilt the ſight
And day did ſhun, and mask'd her ſhame in night.

Or becauſe Lovers (for the Poet ſpeaks principally of the unchaſte) out of the nature of this vice commit that ſin in ſecret. Thirdly, that they converſe in myrtle Groves, as the Slaves and *Satellites* of *Venus*, to whom that tree is ſacred. Fourthly, that, though dead, they retain their former love and affection; for this vice (we ſtill ſpeak of unlawfull love, that is, luſt) ſticks moſt pertinaciouſly, is never, or with much difficulty eradicated; naturall inclination ſeconded with evil habits, rendring the unchaſt an irredeemable vaſſall to his own filthy deſires. The examples the Poet preſents us with here are all of women, as the ſex the moſt impatient of love, and the moſt unbridled in their appetite. Of theſe the firſt is *Phædra*, Daughter to King *Minos*, and Wife of *Theſeus* King of *Athens*, who by *Antiopa* the *Amazon*, a former Wife, had a Sonne called *Hippolitus*. He, as well in his vow and love of Chaſtity, as in that of hunting, ſhewed himſelf to be a true Votary of *Diana*, the Goddeſſe of both. *Phædra* falling in love with her Son in Law, courted him to her bed; but the more virtuous Youth, refuſing to ſtain his Fathers ſheets, diſappointed his luſtfull Mother; who impatient of the affront, as alſo fearing to be her ſelf betrayed, and accuſed by *Hippolytus*, took the advantage of *anticipation*, and told *Theſeus* that his Sonne would have forced her. The over-credulous Father vowing revenge, purſues him with curſes, whom (becauſe fled) he could no otherwiſe purſue. The Gods (who oftentimes yield to unjuſt Petitions, for a puniſhment to the Petitioner) heard *Phædra.*

his rash vowes, and provided a sad and sudden destruction for the Sonne, whom the Father had so undeservedly cursed; for as *Hippolytus* took his flight by the sea-side, certain sea-monsters called *Phocæ* (which lay basking themselves on the shore) affrighted at the noise of his chariot, and the trampling of his horses, threw themselves with great violence into the sea; the horses in like manner affrighted thereat, ran away, and overturning the Chariot, tore the intangled Youth limb from limb; which when the conscious *Phædra* knew, after confession of her own wickedness and false accusation, she expiated her crime by becoming her own executioner: See *Sen. in Hipp. l.* and *Ovid. in epist.*

Procris. The second is *Procris*, whose story (related at large by *Ovid. Met. l. 7.*) we shall contract in this manner; *Procris* was the Daughter of *Erectheus*, King of *Athens*, and Wife of *Cephalus*, who (though a true lover of his Wife, and a great admirer of her virtues) upon I know not what suspicion, incident to lovers, coming to her in a disguise, attempted her chastity; she having made a resistance sufficient to testifie her loyalty, at last by his over-acted importunity, & all-conquering presents, yields; when he discovering himself, upbraids her with her infidelity: Whereupon *Procris* convinced and ashamed, forsakes her Husband, and hides her self in woods and desert places: but at last peace being made betwixt them, she gave him (who delighted much in hunting) an inevitable dart, and a dog exceedingly swift, called *Lelaps*: Thus provided, *Cephalus* was much abroad in the woods, and rising before day from his Wife, went often a hunting: wherefore *Procris* fearing that under pretence of going a hunting he quitted her embraces, for those of some beloved *Nymph*, followed him privately into the woods, and there as a spye hid her self amongst the bushes. *Cephalus* being tired with heat and toyl, hapned to retire himself into the shade near the place where *Procris* lay, and there (according to his custome) called upon *Aura*, *i. e.* the Air, to refresh him; she thinking that by that name he called upon his expected Mistress, that she might make the better discovery, raised her self, and by stir-

ring

ring the bushes gave him a suspicion that some wild beast lay there obscured; wherefore casting his never-missing dart (his unhappy Consorts fatal present) he unwittingly slew his dearest Wife. A story invented to deterre from jealousie, the bane of all conjugall content, and from imaginary and groundless suspicions, which are oftentimes the cause of real and fatall tragedies.

Eriphyle was (according to *Eustathius*) Daughter of *Talaüs*, wife of *Amphiaraüs* and *Adrastus* his Sister, who corrupted by *Polynices* with a chain of gold, betrayed her Husband, who absented himself that he might not accompany *Adrastus* in the *Theban* expedition, where he knew he should certainly perish. But *Amphiaraüs* resenting very highly the perfidiousness of his Wife, left it as his last legacie with his Son *Alcmæon*, that as soon as he should receive the certain news of his death he should slay his Mother, which he *(facto pius & sceleratus eodem)* in revenge of his Father performed; therefore the Poet sayes of her here, *Eriphyle.*

——— ——— *mœstamque* Eriphylen
Crudelis nati monstrantem vulnera cernit.

The nex was *Evadne*, the Daughter of *Mars* by *Thebe*, the Wife of *Asopus*; she was Wife to *Capaneus*, one of those Captains who accompanied *Adrastus* in the *Theban* Warres; who loved her Husband so passionately, that when his exequies were solemnized, she cast her self into the same flames which consumed her beloved Consort. *Evadne.*

As for the story of *Pasiphaë*, we have already enlarged upon it §. 4. we shall therefore proceed to *Laodamia*, the most affectionate Consort of the undaunted *Protesilaüs*, who notwithstanding that it was foretold him by the Oracle, that whosoever of the *Grecks* should land first upon *Phrygian* ground, should for his forwardness pay the price of his life, first lept on the shore, where encountring *Hector*, he was by him slain. His Wife receiving the sad news of her Husbands death, conceived such invincible griefs thereat, that she resolved not to *Laodamia.*

ſurvive him; yet deſired, that before her death ſhe might ſee his Ghoſt, which ſeen ſhe immediately expired.

Cænis. The laſt of this Catalogue was *Cænis*, once a beautifull Virgin, who obtained of *Neptune*, that for her ſurrendred Virginity ſhe might be changed into a man, and become invulnerable: this was granted her by the gratefull God, and ſo from *Cænis*, a woman, ſhe became *Cæneus*, a man, changing her name with her ſex: but at laſt in the fight between the *Centaurs* and the *Lapithæ*, when he could be wounded by no weapon, he was over-whelmed with an heap of wood, and ſo dyed: he (as *Virgil* teſtifies here) after his death was turned into his primary ſex, and therefore is here ranged amongſt the women.

Amongſt theſe the Poet very appoſitely introduceth the lately deceaſed *Dido*, deſcribing with all circumſtances, apt to raiſe paſſion, the interview betwixt her & *Æneas*; we ſhall not inſiſt at all upon her ſtory, but recommending the Reader to the fourth of the *Æneis* (where it is inimitably expreſſed by our divine Author) proceed to the next region or partition of Hell.

§. 56. The Region of Warriors. Where we are preſented with a ſurvey or generall muſter of ſome of the moſt eminent Warriours and Chieftains of their times; whereof the firſt he mentions are ſuch as died in the *Theban* Warres: Of theſe none was more renowned then the valiant *Tydeus*, the Sonne of *Oeneus*, King of the *Ætolians*, and Father of *Diomedes*, a perſon as high in courage as he was low in ſtature; of whom *Statius* thus,

Tydeus.

Celſior ille gradu procera in membra, ſimulq́;
Integer annorum, ſed non & viribus infra
Tydea *fert animus, totoſq́; infuſa per artus*
Major in exiguo regnabat corpore virtus.

Which Mr. *Stephens* renders thus;

The *Theban* was the taller, and had told
More ſuns then he; but *Tydeus* was as bold
And equall'd him in courage; 'give him's merit,
In a leſſe room there reign'd a greater ſpirit.

He

He having unhappily kill'd his Brother *Menalippus*, fled from his incenſed Father to *Adraſtus*, King of the *Argives*, where meeting *Polynices*, a fugitive alſo, after ſharp conflict between them, they were reconciled, and became Brothers, *Tydeus* marrying *Deiphile*, and *Polynices Argia*, *Adraſtus* his two Daughters. He having his native *Ætolians* under his command, was one of the ſeaven Princes of *Greece*, who followed *Adraſtus* to the Warres of *Thebes*, where having given great and frequent proofs of his valour, he was at laſt ſlain by one *Menalippus* a *Theban*.

Parthenopæus was one of thoſe ſeven Princes alſo, Son of *Atalanta* and *Meleager*, and King of *Arcadia*; he went very young to thoſe Wars, whence returning with ill ſucceſs, he did after accompany the *Grecian* Princes to the Warres of *Troy*, where having ſhewed himſelf as bold in fight as he was skilfull in conduct, was ſlain. He was noted as well for his beauty and ſwiftneſs of foot, as for his valour: Of him *Statius* thus *lib* 4. *Parthenopæus.*

Pulchrior haud ulli triſte ad diſcrimen ituro
Vultus, & egregiæ tanta indulgentia formæ;
Nec deſunt animi, veniat modò fortior ætas.

None of thoſe who did venture to the place
Of danger, had ſo ſweet a beauteous face;
Nor is true courage wanting, if his age
Did lend him ſtrength and power to ingage.

The third was *Adraſtus* King of the *Argives*, and chief of the league againſt the *Thebans*: He after the loſſe of all his great officers but *Parthenopæus* returned home, where he died inglorioufly. Before we proceed, you may obſerve by the by, that there were three moſt noted *Epoch's* or computations of time amongſt the Ancients, higher then which prophane Story gives us no light. The firſt was from the expedition of the *Argonautes* to *Colchis* for the golden Fleece, which (according to our learned Country-man, and moſt diligent Chronologer, Dr. *Simpſon*) hapned in the fifteenth year of *Gideon*, *Adraſtus.*

of

of the world 2743. and before our *Saviour* 1260. The second was from the *Theban* warre, which (as the same Author testifies) fell out in the fifteenth year of *Thola*, Judge of *Israel*, in the year of the world 2785. forty two years after the former, and before our *Saviour* 1218. Lastly, from the *Trojan* War, which was undertaken by the *Greeks* in the 19. of Judge *Jair*, of the world 2812. before Christ 1191. These three memorable expeditions administred matter to the *Heroick* Muses of divers famous witts; the gests of the *Argonauts* were celebrated by the *Greek* Muse of *Apollonius Rhodius*, and by the *Latine* of *Valerius Flaccus*, two Authors esteemed by the learned, though not usually conversed with in our common Schools: The *Theban* Warre was sung by the sublime *Papinius Statius*. Lastly, the *Trojan* was the Theme of the great *Homer*, and the greater *Virgil*, the two glorious Luminaries of heroick poesie, and inexhaustible treasuries of all Philosophy & humane literature. But pardon this digression, and we shall return. From the *Grecian* Worthies the Poet makes a transition to the *Trojan*, where he makes the interview betwixt them and *Æneas* to be with more then ordinary passion. He sighs to behold his Country-men and acquaintance, whilst they expresse very great content in seeing a person so deserving, and for his deserts so worthily renowned. The *Trojans* which *Virgil* names here were *Glaucus*, sone of *Antênor*, slain by *Agamemnon*: who *Medon* was it is uncertain: *Therſilocus* was killed by *Achilles*, *Il.* 21. who the *Antenoridæ* were it is not decided by Interpreters, as likewise who *Polybætes* was; but for *Idæus* he was *Priam*'s Charioter; whence the Poet makes mention here of his Chariot and Armes. *Æneas* passeth from his *Trojan* friends to the *Greeks*, his enemies, where our Author (whose design it was to magnifie his *Æneas*, and to undervalue the *Greeks*) makes them for fear to flye from him in the lower world, whom they so much dreaded in the upper: See, and learn hereby to observe that *decorum* which is required in writing.

§. 57. *Deiphobus.* The Poet, with much delight to the Reader, doth amplifie in the story of *Deiphobus*, one of *Priams* Sons, who after *Paris* his

his death, married his relict, the fair, but to her Husbands the ever-fatal *Helena*. *Virgils* narrative of the cruel massacring and dismembring of *Deiphobus*, agrees with that which *Dictys Cretensis* the Historian gives of it in his fift book: There is nothing of difficulty in this whole relation, we shall therefore pass it over with a brief note or two. *Æneas* hearing of the death of *Deiphobus*, raised (according to the custome of those times) a *Cenotaphium*, or empty Monument for him; which was not only to express the duty of a friend, but because such ceremonies were thought efficacious as to the prevention of the hundred years wandring about the banks of *Cocytus*, as we have already hinted §. 46. of which the chief and most material was to call on the dead thrice, which was done by repeating the word *vale* three times; which were the *verba novissima*, of which we also have already spoken. The next was to write the name of the Dead, with some brief *Epitaph*, upon the stone, and there to carve his armes as a monument of his profession: all which are expressed here by *Virgil*;

Tunc egomet tumulum Rhætæo *in littore inanem*
Constitui, & magnâ manes ter voce vocavi
Nomen, & arma locum servant.——

The next thing we note is the interpreting of these verses of *Virgil*,

Hac vice sermonum roseis Aurôra quadrigis
Jam medium æthereo cursu trajecerat axem.

Whilst thus they talk, morn with her rosie wain
Had more then measur'd the *Meridian*.

This place hath much perplexed Interpreters; we shall pass by others, and adhere herein to the exposition of our Countryman, the learned Mr. *Farnaby*; you must therefore know, that these *magicall* Rites were necessarily to be finished within the space of 24 hours: the sacrifices were begun in the night-time, about sun-rising they begun their journey, the fore-

noon was spent in passing the River *Styx*, in surveying the Regions of Hell, and in discoursing with *Dido* and *Deiphobus*; and now it was supposed to be past noon: How then *Virgil* should make mention of *Aurôra*, or the morning, which determines at the appearing of the sun, or say that the morning had passed the *Meridian*, there is that *nodus & crux interpretum*, which is thus untied; by *Aurôra* here we are tô understand the Sun, because *Virgil* puts four horses in her Chariot, whereas both *Aurôra* and *Luna*, the Morning and the Noon, are by the Poets allowed no more then two; which indeed is *Donat's* interpretation, *Aurôra cum quadrigis solem significat*; so that the meaning of *Sibylla's* speech is this: The Sun hath passed the *Meridian*, and is now declining towards the West, the night draws on; let us therefore hasten that we may employ our remaining hours with *Anchises*, the chief end of our present undertaking. Thus Mr. *Farnaby*: See *Servius*, *De la Cerda*, *Meyênus* upon this place, who every one expound it variously.

The last place we shall touch upon is this:

Discedam, explebo numerum, reddarq́; tenebris.
I'le goe in darkness my set time to spend.

Some goe along with *Macrob. l.* 1. *in Somn. Scip. c.* 13. who in my judgement seems to expound this place more subtilely then soundly: we shall follow Mr. *Farnaby* in this also, who sayes, that *Virgil* means by number that set time which is allotted for the purgation of souls (of which anon) before they can return into this world, and reassume new bodies. The Purgatory-torments (according to *Plato's* doctrine) were compleated after the expiration of 10, an 100, or a 1000 years, according as the soul to be purged was more or lesse stained; so that the sense of *Deiphobus* his words is this, *Be not angry, I will depart to finish in darkness, or those places of darkness, that number of years which is set or appointed for my purgatory or expiation.*

§. 58. *Æneas* having passed that Region where the Warriours resided, came to a certain *Bivium*, or place which divided it

self

ſelf into two paths; that on the right led to the *Elyſium* and *Pluto's* Palace, that on the left to Hell, the place of torments; and this is that which the Ancients call *Tartarus*, with which our Engliſh word, *Torture*, although not really from thence derived, for it comes from *Torqueo*, bears ſome proportion in the ſound. This is depainted by *Virgil* ſo much to the life, that the very reading ſtrikes a terrour and aprrehenſion in any one who does diligently and in all circumſtances conſider the ſame; all things here are ſo plain and obvious, that we need not vex the Reader with gloſſes and interpretations where there is no knot. That deſcription which *Claudian l.* 2. *in Rufin.* gives of *Pluto's* Palace, may ſerve to illuſtrate this place:

Eſt locus infauſtis quo conciliantur in unum
Cocytus Phlegetonq; *vadis, inamœnus uterque*
Alveus; hic volvit lacrymas, hic igne redundat.
Turris per geminos flammis vicinior amnes
Porrigitur, ſolidoq; rigens adamante ſiniſtrum
Proluit igne latus; dextra Cocytia *fundit*
Æquora, triſte gemens, & fletu concita plangit:
Huc poſt emeritam mortalia ſecula vitam
Deveniunt, ubi nulla manent diſcrimina fati,
Nullus honor, vanoq; exûtum nomine Regem
Proturbat Plebeius egens.———

With direfull *Phlegeton Cocytus* here
Its waters joyns, both ſtreams unpleaſant are;
With tears this ſwells, that doth o'reflow with fire.
A towr inviron'd with both theſe (more neer
The flames) doth ſtand; the left ſide *Phleg'ton* laves,
Made ſtrong with Adamant; *Cocytus* waves
Doe daſh againſt the right; this wailing glides,
And drives laments down its tear-ſwollen tydes:
Here Mortals (when life's glaſs is run) deſcend,
Where no diſtinctions doe the great attend,
No honour: here the pooreſt Commoner
The unking'd King doth juſtle.———

§. 59. *Sibylla* here makes a relation of a punishments which the Damned sustain in Hell, where (following the Poets method) we shall observe this order; first, who were the infernall Judges; secondly, who the Executioners; thirdly, what persons and crimes were here punished; fourthly, what the infernall punishments were. There were therefore three Judges of Hell, *viz. Minos, Rhadamanthus*, and *Æacus*; Of *Minos* we have already spoken §. 53. *Rhadamanthus* was a *Cretan* born, therefore intituled here *Gnossius*, from *Gnossus*, the capital City of *Crete*; he was a person of a very austere life, & very rigid in distributing justice; wherefore he was by *Minos* (who was also a very severe and just Prince) constituted supreme Judge of the Nation; and for this reason after their deaths they were both said to have been ordained Judges of Hell. This *Rhadamanthus* was Author of that Law which the *Greeks* call ἀντιπεπονθὸς, the *Latines lex talionis*, conceived (as *Aristotle* witnesseth *Eth. l. 5. c. 5.*) in these words;

The Judges of Hell.

ἈΝΤΙΠΕΠΟΝΘΟΣ, or *lex talionis*:

Εἶκε παθοῖ τὰ ἔρξε, δίκη κ' ἰθεῖα γένοιτο.

'Tis just that one should suffer as h' has done.

Which therefore the Philosopher styles Ῥαδαμάνθυος δίκαιον; and haply from him it was translated into the Laws of the 12. Tables, as you may read in *A. Gellius lib. 20. c. 1.* where he introduceth *Favorinus* the Philosopher, and *Sex. Cæcilius* the great Lawyer, discoursing concerning the reason and equity of this Law. *Æacus* was the Son of *Jupiter* and *Ægina*, King of *Oenopia*, an Island of the *Ægæan* sea; which he afterward called from his Mother *Ægina*, *Met. l 7. f. 25.* he also for his justice was feigned to be one of this infernal *Triumvirate*: Of these thus *Sen. in Herc. furent.*

* *Æacus*, Father of *Peleus*, who married *Thetis*, and on her begot *Achilles*, who from his Grandsire *Æacus* was called Æacides so that by *Thetidis socer Thetis* her Father in law *Æacus* is understood.

Non unus alta sede Quæsitor sedens
Judicia trepidis fera sortitur reis;
Auditur illo Gnossius Minos *foro;*
Rhadamanthus *illo*; * Thetidis *hoc audit socer*
Quod quisque fecit patitur; authorem scelus
Repetit; suoq; premitur exemplo nocens.

Not

Not one Judge from his lofty throne doth pass
Upon the trembling Nocent death; alas!
In that Court *Gnossian Minos* doth preside;
Here *Rhadamanthus*; in a third th' are tri'd
By *Æacus*; all suffer, as th' have done
Their pains bear with their crimes proportion.

§. 60. The Furies.

When these Judges had examined and sentenced the guilty, then they delivered them to the *Furies*, the hellish Executioners, to be tormented; which, as the Judges were, so were they in number, three, *Tisiphone*, *Alecto*, and *Megæra*, three Sisters, the Daughters of *Erebus* and the *Night*, or of *Pluto* and *Proserpine*, the Devil and his Dam; known to the *Latines* by the names of *Furiæ*, because of the terrours and distractions wherewith they afflicted the Guilty; and *Diræ*, *quasi Dei iræ*, because such distractions arise from the just anger of God upon offenders, or because they are Executioners of Gods wrath: To the *Greeks* by those of *Erynnyes*, quasi ἔρις τὸ νεῖκος: for the same reason the *Latines* call them *Furiæ*; and *Eumenides*, *per antiphrasin*, or by the contrary, for *Dysmenides*, *quasi minime mites*, from their hostile and implacable severity: *Servius*. and *Eustath.* Εὐμενὶς in the Greek signifies benevolent nnd gentle, Δυσμενὶς the contrary. They were said to be lean, tall, to have hollow and blood-shotten eyes, tresses of Serpents instead of hair, and a girdle of the same incompassing their waistes; a torch in one hand, and a whip in the other, as you may read in the Poets, to pursue whose descriptions of this kind would be infinite: but the end and drift of them all, was to depaint and set forth horror and uglines in its genuine colours in the person of the *Furies*, thereby to deterre men from committing such crimes as should render them obnoxious to the evil treatment of such merciles and dreadfull tormentors. But what indeed are these *Furies*, what their torches, snakes and whips, but the girds and prickings of an evil conscience, but the inward accusations of a guilty mind, and those throws and pangs which accompany evil commissions?

——— *nec vulnera membris*
Ulla ferunt, mens eſt quæ diros ſentiat ictus.
No wound upon their bodies could be found;
It was the mind that felt the direfull wound:
Ovid. Met. l. 4. ſpeaking of *Athamas.*

And why are they ſaid to be three, but to ſignifie thoſe three prædominant affections, *viz. anger, luſt,* and *covetouſneſs,* which precipitate men, and carry them on to ſuch unlawfull undertakings as doe certainly beget the perſecutions and torments of a bad conſcience? *Tres furiæ ſignificant tres animi affectus, qui homines in omnia facinora præcipites agunt; quarum ira ultionem, cupiditas opes, libido voluptates deſiderat:* Cicer. They are ſaid to be *Virgins,* becauſe no ways to be corrupted from taking due revenge upon the malefactor: an evil conſcience can by no artifice be ſo quieted and allayed, but that it will ſtill riſe up againſt and check the evil-doer; it will ſtill confront him, accuſe him, and condemn him. But to proceed; after theſe *Furies* had terrified with their ſnakes, and torn the bodies of the Damned with their whips, then they were (as you may gather out of our *Author* here) tumbled headlong into the *abyſſe* of Hell, called *Tartarus,* where they were for ever vexed with moſt exquiſite torments. Thus *Rhadamanthus (Claudian in Rufin. l.* 2.) paſſeth this terrible ſentence upon that monſter of men, *Rufinus*; which though a Fiction, I cannot read without an inward dread and apprehenſion.

Tollite de mediis animarum dedecus umbris,
Adſpexiſſe ſat eſt; oculis jam parcite noſtris,
Et Ditis *purgate domos; agitate flagellis*
Trans Styga, *trans* Erebum; *vacuo mandate* Barathro:
Infra Titanum *tenebras, infraq; receſſus*
Tartareos; *noſtrumque* Chaos, *quo* Ditis *opaci*
Fundamenta jacent; præceps ubi merſus anhelet
Dum rotat aſtra Polus, feriant dum litora venti.

From 'midſt the Ghoſts remove of ſouls that ſtain,
One ſight's enough, our eyes no more prophane:

Purge

Purge *Dis* his houſe, with whips drive him away,
Beyond *Styx*, beyond *Erebus*; convey
Him to the unfathom'd Gulf, which lies beneath
The *Titans* dungeon, and the dreadfull depth
Of *Tart'rus* and our *Chaos*, where are layd
Black Hels foundations; be he there convey'd
Where headlong tumbled, he may panting lie
Whilſt winds ſtrike ſhores, and ſtarres adorn the skie.

According to our diviſion we now come to the perſons tormented in Hell, who they were, and for what offences; which the Poet firſt purſues in theſe following particulars, and then concludes in divers generals. §. 61.

The firſt of theſe were the *Titans*, the ſonnes of *Titan* and the Earth, the common Parent of all monſtrous and obſcure productions, and therefore ſuch are called γηγενεῖς, earth-born: theſe were ſaid to have warred againſt *Jupiter*, pretending right from their Father *Titan* (elder Brother to *Saturn*, *Jupiters* Father) to the celeſtiall Kingdome; but failing in their rebellious attempt, they were caſt into the bottomleſs pit of *Hell*, there to ſuffer never-ending torments. The *Titans*.

The next were the *Aloïdes*, *Othus* and *Ephialtes*, twins, the putative ſonnes of *Aloëus* and *Iphimedia*, but indeed of her and *Neptune*, who were ſaid to grow every moneth nine inches; ſo that in nine years they became nine *alls* long, and nine *cubits* broad: theſe relying on their vaſt proportions, caſting the Mountain *Oſſa* upon *Olympus*, and then *Pelion* upon them both, endeavour'd to ſcale the heavens, and to force *Jupiter* out of his native Kingdome; but being ſlain by *Apollo*, they were precipitated into this place alſo. Both theſe are emblems of *rebellion* which (being hatched by wiſer heads) is ſet on foot by the *Titans*, the ſonnes of the earth, that is, the common rout, and which, like the *Aloïdes*, increaſing to a great ſtrength in a ſhort time, if not ſuppreſſed, heaps *Pelion* upon *Oſſa*, that is, ſubverts the *fundamentals* of government; which though moddel'd, and put together with the greateſt policy and prudence that may be, and as firmly rooted as a mountain, is often- The *Aloïdes*.

ten-times ſhaken, removed, and overthrown by the convulſions and earthquakes of popular ſedition: But mark its reward, it ſeldome is ſucceſſefull, but carries its puniſhment with it, not only in this world, where it uſually expires upon a gibbet, but as the blackeſt of tranſgreſſions is puniſhed (as by theſe examples is clear) in the other, with the worſt of puniſhments, *viz. eternal damnation.* Theſe Fables were invented to keep Subjects in their due obedience.

Salmôneus. The third was *Salmôneus*, ſonne of *Æolus* (according to *Servius*) and King of *Elis*, who not content with regall *Majeſty* and honour, impiouſly aſpired to divine; and that he might imitate *Jupiter*, he cauſed a brazen bridge to be built, over which he drove his Chariot, to counterfeit *thunder*, and darted fire-brands and torches in imitation of *lightning*, cauſing thoſe to be killed at whom he flung his imaginary *thunderbolt*: but himſelf was at laſt ſlain by *Jupiter* (as you ſee) & thruſt into *Hell*: as in the former examples rebellious *Subjects* are reproved, ſo in this ambitious, proud and tyrannicall *Princes* are reprehended.

Tityus. The fourth was *Tityus*, the ſonne of *Jupiter* by *Elàta*, Daughter of *Orchomerus*, or (as *Virgil* ſayes) of the *Omni-parent* Earth, ſo large that when extended, he was ſayd to cover nine acres of ground: He for attempting *Latona's* chaſtity, Mother of *Apollo*, was by him for his inſolence killed, and being thruſt into *Hell*, ſuffered that cruel and endleſs torture which you ſee here expreſſed. Here you ſee how luſt, and all inordinate deſires are rewarded. The truth is, that by *Tityus* we are to underſtand filthy *Concupiſcence*, which (according to the opinion of *Phyſitians*) reſideth in the *liver*, as *laughter* in the *ſpleen*, *anger* in the *gall*; whence his *liver* is ſaid to reincreaſe and grow as it is devoured, becauſe beaſtly *deſires* are no ſooner ſatisfied, but that they return again; and for this reaſon alſo he was ſaid to cover nine acres, becauſe *luſt* does *latè patére*, is very extenſive, unbridled and ranging. But moſt worthily is *Tityus* puniſhed in his *liver*, as the ſeat of *luſt*. The divine juſtice is oftentimes ſo preciſe and notorious as to afflict the very partts which have offended. Thus the very

ry hand which *Jeroboam* ſtretched out againſt the man of God, and no other part, ſhrunk up and withered.

The fifth was *Pirithous*, who was therefore damned becauſe he attempted *Proſerpine*, as we have already ſaid: The ſixth was *Ixion*, Father of *Pirithous*, and King of the *Lapithæ*, who for the attempt upon *Juno* was puniſhed in the ſame manner. The ſtory of *Ixion* in ſhort is this: *Ixion* (King of the *Lapithæ*, a barbarous people of *Theſſalie*, and ſonne of *Phlegyas*) having treacherouſly ſlain his Wifes Father *Deioneus*, and for that fact, and other miſdemeanours dethroned, and expelled his Kingdome by his own Subjects, was by *Jupiter* (pitying his diſconſolate and ſad condition) received into heaven, and made a *Privado* to the King of the Gods. But (as *Favorites* often doe) abuſing his Princes friendſhip, he endeavoured to ſtain *Jupiters* bed, and to that end made great Court to *Juno*, who (as naturally honeſt, as ſhe was a curſt Shrew and ugly) diſcovered it to her Husband: he (hardly crediting that a perſon ſo obliged could prove ſo ungratefull) would not at firſt entertain any prejudiciall opinion againſt his friend, unleſs he had ſome more evincing evidence: wherefore transforming a cloud into the ſhape of *Juno* (now by compact conſenting) he by this experiment found out the falſhood of the deſigning *Adulterer*, who for his deſired Miſtreſs embraced a cloud: and indeed that contentation and ſatisfaction which the unchaſt promiſe themſelves in their *illicit* and beaſtly enjoyments, proves but a cloud, a meer nothing; neither anſwering the pleaſure expected, or countervailing the ſin committed; *turpis eſt & brevis in coitu voluptas*. For this fact *Ixion* was caſt out of heaven, who not ceaſing to boaſt of the affront he had put upon *Jupiter*, was for this ſecond piece of inſolence thruſt into Hell, where he was ſaid to be tied to an ever-turning wheel; though *Maro* hath invented another kind of puniſhment. But the Hiſtory which gave riſe to this tale is this; *Ixion* (baniſhed by his own Subjects) fled to a certain neighbouring King (for every King was anciently by his *Paraſites* ſtyled *Jupiter*) where he was courteouſly entertained by that Prince: but endeavouring to corrupt the Queen, was by her

Pirithous.

Ixion.

discovered to her Husband, who purposely put a trick upon him, by deceiving him with a servant called *Nephele*, which signifies a cloud; after which being expelled the Court, he was said to wander up and down as unquiet and restless in mind as one who is turned on a wheel is in body. This Fable is invented against the *ungrateful* and *treacherous*, who repay kindness and desert with injury and falshood, with which no punishment but that of Hell can bear proportion. As for the *Lapithæ*, they were a bloody, barbarous, and inhospitable people, as were their *Conterraneus* the *Centaurs*, and might therefore as well as they deserve to be confined to those *infernall* Mansions. But whereas the *Poet* mentions here the hanging stone, &c. it is to set before us the life of a *Tyrant*, which though in shew glorious and splendid, yet in reality is very miserable and sad, being as obnoxious to inquietudes and disturbances of mind, as it is to personall hazards and dangers; as is manifested by the Story of *Democles*, *Dionysius* his *Parasite*, who admiring and magnifying the happiness of that exquisite *Tyrant*, was by him clothed in royall robes, and set at a magnificent and richly-furnished Table; but a naked sword hanging over his head by a slender thread took away his appetite, & made him desire to be disrob'd, and divested of that honour and state which was accompanied with so much peril and anxiety: See *Val. Maxim.* and *Tully l.* 5. *Tusc. quæst.* and to this particular Story the Poet may haply allude.

The *Lapithæ*.

Democles.

§. 62. The Poet having alledg'd divers *particulars*, lest he should cloy the Reader with too many instances of the same kind, doth as it were sum up his discourse in these following *generals*, placing such as are found guilty of these or the like crimes in *Hell*; whereof the first are such as hate their own Brethren, whom by the Law of Nature they are tied to prosecute with all kindnesses and good offices; therefore if hatred be thus severely punished, and hereby forbidden, whatsoever is greater, as *fratricide*, is much more detestable. Secondly, those who have lifted up their hands against, or struck their Parents, whom by the same Law of Nature they are bound to reverence, honour and obey: The Law was, that whosoever struck his Father, should

ſhould loſe that hand which had been guilty of that intolerable offence : *Si quis patrem pulſaverit, manus ei præcidatur : Senec. Controverſ. l.* 4. If this be forbidden, and ſo ſeverely puniſhed, much more is *Parricide* or *Patricide*; for which the Ancients (imagining that no man could be ſo proſtitutely wicked as to be guilty of ſo enormous a crime) appointed no puniſhment : the after-times (leſs innocent) puniſhed the *Parricide* in this manner; they ſowed him up in a Sack with a *Dog*, a *Cock*, a *Viper* & an *Ape*, and ſo caſt him into the ſea. *Pompey* was Author of this law, which was therefore called *lex Pompeia de parricidiis : Inſt. tit de publicis Judiciis* §. 5. one *L. Oſtius* (as *Mynſinger* obſerves upon that place) was the firſt who was found guilty of, and ſuffered for this abominable crime. The third were ſuch *Patrons* as had cheated, abuſed, or deſerted their Clients. It was a Cuſtome amongſt the *Romans* for the poorer ſort, which were called *Plebei*, to make choice of ſome one of the richer, which were termed *Patricii*, to be their protectors in their lives and fortunes, to defend and reſcue them from the unjuſt oppreſſions and perſecutions of their more powerfull adverſaries; and theſe were called *Patroni*; for which protection or patronage the others (called *Clientes*) were bound to return all obſervance and reſpect, to credit them with their attendance in publick Aſſemblies, to diſburſe out of their own purſes toward the beſtowing of their Daughters, the paying of publick *Mulcts*, the giving of *Largeſſes* in ſuing for Offices, &c. Neither was it lawfull for either of them, to inform, depoſe, to give their voices, or to ſide with adverſaries one againſt another without the guilt of treaſon, for which they were *Diis inferis devoti*, curſed to Hell, and the Law gave liberty for any man to kill them : ſo ſacred and inviolable a thing was faith amongſt the Ancients; nay, ſo great was the reciprocall bond and tie of the Patron towards the Client, that (as *A. Gellius* teſtifies *l.* 20. *c.* 1.) they preferred their Client to the neareſt of their relations, and did defend them though it were againſt their own Brother. The fourth were the Covetous, who preferring their filthy, ſordid, and illegal gain to all other reſpects whatſoever, were ſo far from making others ſharers

with them in their great wealth and riches, that they denied that support and assistance (which by all Laws both natural and civil they were oblig'd unto) to their neareſt and deareſt relations. The fift were adulterous persons, such (sayes he) as have been slain in that filthy and unlawfull act; for by the Law the Husband might kill the Adulterer and his Wife, if he took them together. Lastly, he puts all Rebels in this damned List, who take up armes against their natural Prince, their politick Father, and tear out the bowels of their native soyl, their deareſt Mother: such arms the Poet there full justly calls *impia*, and as justly damns them who take them up, to *Tartarus*, or the nethermoſt Hell. But whereas the Poet sayes of *Theſeus*, *ſedet, æternumq; ſedebit*, that he sits, and shall for ever sit in Hell, hath given much trouble to Interpreters to reconcile; and is excepted against by *Jul. Higinus*, *A. Gell. lib.* 10. *c.* 16. for he is reckoned by our Author a little above amongst those who both descended to, and returned from Hell; and therefore how can it be said that he sat here for ever? The learned *De la Cerda* salves it thus: *Virgil* speaks here of *Theſeus*, not when he descended alive into Hell to ravish *Proſerpine*, but of *Theſeus*, who after his death was said to sit for ever upon a hot burning stone: *Cæl. Rhodig. l.* 4. *c.* 8. Although I see no reason why *Theſeus* should be condemned to so cruel a torment, who for his heroick deeds deserved so well of mankind, that after his death he was thought worthy of divine honours, of altars and Sacrifices, as you may read in his life written by *Plutarch*; wherefore some read it *Thereus*, as *Meyênus* observes. But for *Phlegyas*, he was said to be the sonne of *Mars*, King of the *Lapithæ*, Father of *Ixîon*, and the Nymph *Corônis*, who being ravished by *Apollo*, he in revenge fired that Gods Temple at *Delphi*, for which impiety he was slain by *Apollo*, and thrust into Hell. He was certainly a very wicked Tyrant, and therefore worthily damned: his own guilt he openly professeth, whilst he bids others by his example beware of committing the like offences of injustice against men, and impiety against the Gods:

Dicite juſtitiam moniti, & non temnere Divos.

Learn

Learn juſtice, nor when warn'd the Gods deſpiſe.

Not unlike the Story of the rich Glutton in the Goſpel, who deſired that his Brethren ſhould be forewarned by his example from coming into that place of torments.

After theſe two particulars (ſee how artificially the Poet, to avoid naufeating his Reader, interweaves his diſcourſe with variety) he ſubjoyns a few generals, *viz.* of thoſe who for gold had betrayed their Country's liberty to an uſurping oppreſſor. Interpreters ſay, that either *Laſthenes*, who ſold *Olynthus* to *Philip* of *Macedon*, or *Curio*, who ſold *Rome to Jul. Cæſar*, is here glanced at: of the latter thus *Lucan. l.* 4.

Momentumq́; fuit mutatus Curio *rerum,*
Gallorum captus ſpoliis, & Cæſaris *auro.*

Chang'd *Curio* to that ſide much weight did add,
By *Cæſars* gold and ſpoils a Traytor made.

Secondly, of thoſe who having the *legiſlative* power, have both made & abrogated Laws for mony: in the Latin the Poet alludes to the *Roman* Cuſtome, who when they had enacted a Law, uſed to engrave the ſame in brazen Tables, and then to affixe them to a pillar in ſome publick place, there to be expoſed to the general view; and then when they did null the ſame to take them down from that Pillar; whence *legem figere & refigere*, is to make or null a Law. Thirdly and laſtly, of thoſe who had been guilty of inceſt, a filthineſs which nature abhors. *Donatus* (whom *Servius* for this reprehends) ſayes that the Poet obliquely toucheth *Cicero*; which unhandſome cenſure of his he grounds upon that defamatory declamation againſt *Tully*, which goes vulgarly under *Saluſtius* his name, whoſe words are theſe, *Filiæ matris pellex, tibi jucundior atque obſervantior quam parenti par eſt: Thine own Daughter* (ſayes that uncivil Declaimour) *received into her Mothers bed, was more delightfull to, and obſervant of thee, then became either her or thee.* And now the Poet having enlarg'd upon the deſcrip-

tion of Hell, of the Damned, and of the torments they ſuſtain, ſhuts up his excellent diſcourſe with this imitation of *Homer*, *Il.* 2.

Οὐδ' ἐ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
Φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνίη.

We have here in the tranſlation taken in *Homers* χάλκεον ἦτορ, not only as neceſſary to the filling up of the Engliſh Rythm, but as an addition and complement to the ſenſe. Thus you ſee Hell moſt naturally depainted by the excellent pencill of our great Artiſt, with all imaginable circumſtances of Horror; invented on purpoſe, to the end that thoſe whom humane Lawes, and temporary puniſhments could not bridle and reſtrain from evil doing, might (for fear of thoſe more ſevere and laſting torments of the other world) abſtain from thoſe enormous ſins for which they are ſure to be called to a very ſtrict account hereafter.

§. 63. And now *Sibylla*, the perſon ſpeaking, having ſatisfied *Æneas* his curioſity concerning Hell, bids him proceed; for they made a halt during this diſcourſe, *partes ubi ſe via findit in ambas*, as you may read a little above: and now leaving *Tartarus*, or Hell, on the left hand, they take to the right, which led to *Pluto's Palace*, and the *Elyſian fields*: we have therefore tranſlated this of *Virgil*, *Corripiunt ſpatium medium*, as you ſee, not as *Virgils* late tranſlatour has done, they take the middle way; for *Pluto's* Palace ſtood not in the mid'ſt betwixt Hell and the *Elyſium*, but on the right hand. Hence *corripiunt ſpatium medium* is (according to *Turnebus l.* 9. *c.* 27.) expounded *carptim faciunt, citò peragunt ſpatium intermedium, vel poſitum inter illos &* Plutonis *regiam*:

Corripere { *Gradum*, *Viam*, *Spatium*, } are phraſes frequently uſed by this Poet, and ſignifie the ſame.

§. 64. The *Elyſium*. The Poet having deſcribed Hell, the irkſome abode of the Damned, now comes to the deſcription of the *Elyſium*, where the ſouls of good men were entertained with all pleaſures imaginable, as green Medows, ſhady Groves, delightfull odours, clear

clear and gentle ſtreams, pleaſant fruits, harmonious Muſick, dancing, feaſting, mirth, peace and ſecurity; a rare Heaven for Epicures. But hereby the Ancients propounded rewards for virtue, which (although ſenſuall, and ſuch as bear no proportion with thoſe more ſpirituall delights and contentations which the faithfull expect hereafter) yet were ſuch as they thought would beſt ſuit with vulgar capacities, and be moſt prevalent with them to excite them to well-doing. And here the Poet proceeding after the ſame method he uſed in his diſcourſe concerning Hell; (for, *contraria juxta ſe poſita magis elucescunt*) preſents us with a liſt of ſome particular perſons who were Inhabitants of theſe bleſſed Manſions, and thoſe for the honour of *Æneas* and his family he makes to be *Trojans*, as *Teucer* and *Dardanus*, the firſt founders of the *Trojan* Nation; whence the *Trojans* were called *Teucri* and *Dardanidæ*: *Dardanus* begot *Erichthonius*, *Erichthonius Tros*, and *Tros Ilus* and *Aſſaracus*, in whom the royall family was branched into two Houſes: From the eldeſt of theſe ſprung *Laomedon*, Father of *Priam*, with whoſe life the Kingdome of *Troy* expired; nor although he begot many ſonnes, did any of them ſurvive the fate of their native ſoil: From the younger, *viz. Aſſaracus*, were lineally deſcended *Capys*, *Anchiſes* and *Æneas*, from whence the *Julian* Family derive themſelves: See *Meſſala Corvinus de Auguſti progenie*. On the contrary, in Hell you find the *Titans*, *Aloides*, *Salmôneus*, *Tityus*, *&c.* here you ſee ſuch as have hazarded their own lives for their Countries ſafety; the Chaſt, the Pious, Inventers of uſefull Arts and Sciences, and ſuch as have deſerved well of other men, in oppoſition to thoſe who have betrayed their Country, the Adulterours, Deſpiſers of the Gods, Diſobedient to Parents, ſubtle Circumventers, and thoſe who impart nothing of their affluence and abundance to others. Note the different reward of the *Good* and the *Bad*, and learn hence, that virtue is to be embraced, which leads to bliſs, and vice to be eſchewed, whoſe end is everlaſting torments. And this in brief is the Moral, and deſign of the Poet in the two precedent diſcourſes.

But to ſpeak more particularly of the *Elyſium*, it (according

to

to *Servius*) hath its denomination ἀπὸ τῆς λύσεως, from the diſſolution of the ſoul from the body : it was placed by ſome in the fortunate Iſlands, now called the *Canaries*, as you may read in *Plutarch* in the life of *Sertorius*, who (upon the deſcription which certain Mariners returned from thence gave of their unparallel'd pleaſantneſs, fertility and ſecurity) deſigned to retire himſelf thither, there to ſpend the remainder of his life (which had been alwayes turmoyled in warre) in a more deſirable and pleaſing repoſe : but whereas *Plutarch* ſayes that they were but two in number, he erres; for *Pliny l.* 6. *c.* 32. makes them ſix; the moderns add two or three more : See them at large deſcribed by *Plutarch, ib.* and more largely by *Nat. Comes l.* 3. *c.* 19. and you will eaſily confeſs that the Ancients had reaſon to place the *Elyſium* there. Others will have it in *Hiſpania Bætica*, which is now compriſed in the Kingdome of *Granado*, and the fertile Province of *Andaluſia*, the moſt happy and bleſſed tract of all *Spain*, if not of any part of the habitable world : others about the circle of the Moon : others for the honour of our climate place it in the Weſtern part of our *Britannia*, betwixt that and *Thule*; the Ancients in the Center of Hell; and thoſe of the Middle age (pleaſed neither with its Weſtern ſituation in the *Fortunate Iſlands*, its Northern in our *Britannia*, its exaltation in the Moon, or depreſſion in Hell) confine it to the *Eaſt-Indies*. But the truth is, that as the preciſe ſite and poſition of *Paradiſe* from whence the Ancients borrowed their fancie of the *Elyſium*) is variouſly diſputed by the learned, ſo is the *topographie* of this latter as differently ſet down and deſigned by the Ancients.

§. 65. *Virgil* gives the epithet of *purpureum* to *Lumen*, purple light; but in this ſignification purple can no way agree with light; for in purple there is a great mixture of *opacity*, then which nothing is more contrary to light; therefore *purpureum* is not to be rendred here according to the common acceptation of the word, but is (according to Interpreters) conſignificant with the Greek ἀγλαὸν, which is beautifull, white, ſhining, in the ſame ſenſe that *Ovid* ſayes *nix purpurea*, and *Horace*, *Olores purpurei* : we have tranſlated it Cheerfull :

Mr.

Mr. *Ogilby* retains the common Engliſh of it in his tranſlation.

The Ancients were ſo fond as to believe that there was a Sun and ſtarres diſtinct from ours, nay more bright and glorious, in their phantaſtick *Elyſium*, as you may read in *Plato's Phædon*, out of which it is probable, that *Virgil* here, a cloſe Sectator of *Plato*, and *Claudian l. 2. de rapt. Proſerp.* borrowed their aſſertion. *Claudian*, in the perſon of *Pluto* ſpeaks thus: §. 66.

Amiſſum ne crede diem, ſunt altera nobis
Sydera; ſunt orbes alii, lumenq; videbis
Purius. ——————————

Think not day loſt; for we have others ſtarres
With other orbes, and purer light appears.

This place has not a little puzled Interpreters; all are of opinion that, whilſt the Poet makes mention of the *ſeptem diſcrimina vocum*, he alludes to the *Lyre*, which was a ſeven-ſtringed Inſtrument, according to the number of the 7 Planets, invented by *Mercury*: ſome aſcribe the invention of it to *Amphion*, others to *Linus*, and ſome to *Orpheus*: See *Plinie l. 7. c. 56.* but I ſhould rather conclude, that *Virgil* (who was skilled in all the liberal Sciences) was exactly read in *Muſick*, and did here deſign the *Gamut*, the foundation of all *Muſick*, both *vocal* and *inſtrumental*; which conſiſts of ſeven *Cliffs*, *Claves*, or *Keys* diſtinguiſhed by *Guido Aretinus* (the compoſer of the *Gamut*) by ſeven letters, as *g. a. b. c. d. e. f.* and theſe doe riſe and fall in *Septenaries*, even to the utmoſt extent of inſtrument or voice: to be ſhort, Nature it ſelf (ſo excellent and perfect is the number of ſeven: See *A. Gellius l. 3. c. 10.* and *Cæl. Rhodigin. l. 22. c. 12.*) directed the firſt Inventors of *Muſick* to this number, which hath continued unalterable, and ſo will doe ſo long as *Muſick* laſts. So that the ſenſe of the Poet here is this; *Orpheus* (who was a *Thracian* born, ſonne of *Apollo* and *Calliope*, a fam'd *Muſician*, Poet and Divine) did ſweetly warble forth all the ſeven notes of Muſick; ſo that it appears more probable that *Virgils Septem* relates to *Numeris*, and they are theſe 7. Notes, wherein Mu- §. 67.

ſick hath its foundation, whilſt his *Diſcrimina vocum* may be taken for thoſe various *Deſcants* and endleſs changes of Concords, and agreeable ſounds that ariſe from the repetition of the firſt *Septenarie*. But whereas *Virgil* ſayes that he did *nunc digitis, nunc pectine pulſare*, is that which Muſicians call *intus & foris canere*, with the left hand to obſerve the ſtops, and with the right to ſtrike or touch the ſtrings, as thoſe doe who play upon a *Cittern*, or the like Inſtrument. In fine, we are to underſtand, that *Orpheus* did both ſing and play at the ſame time : See *Turneb.* upon this place *l.* 28. *c.* 46.

§. 68. Mark the ſecurity of this place, where free from the fear of an invading enemy, their Chariots are unman'd, their arms lye ſcattered, and their ſpears as uſeleſſe are ſtuck down in the ground : See *Turneb. de haſtis præpilatis l.* 13. *c.* 16. withall note the fond opinion of the Ancients, who held that thoſe deſires and affections which were in the ſoul, when joyned with the body, remained the ſame in it, when it was disjoyned and ſeparated from the ſame : See *Cæl. Rhodigin. l.* 10. *c.* 9. and *Macrob. in Somn. Scip. l.* 1. *c.* 9. againſt both the nature of the ſoul, which (being in it ſelf ſpirituall) is not (when diſembodied) either capable of, or affected with corporeal or pains or pleaſures; and againſt the nature of the other life, where the delights of the bleſſed are more refined, elevated, and tranſcendent then what this life in its greateſt flatteries and indulgencies could ever afford, as where (when we have truly balanced our accounts) we ſhall conclude with *Solomon*, that *there is nothing new under the Sun, but that all is vanity and vexation of ſpirit.*

§. 69. The *Pô* (ſo called by the Moderns, *Eridanus* by the *Greeks*, and *Padus* by the *Latins*) is a famous River of *Italy*, and the largeſt of all *Europe*, excepting the *Danubius* : it riſeth out of the Mountain *Veſulus* in the Province of the *Ligurians* or *Genoëſes*, and receiving 30 large rivers (thoſe on the left hand deſcending from the *Alpes*, and thoſe on the right from the *Apennine*) beſides divers great Lakes into its channel, it bears them with its ſelf into the *Adriatick* or *Venetian Gulf*, where at ſeven out-lets or mouths, called the *ſeptem maria*, it gives up

up its tributary waters to that generall receiver of all ſtreams, the Sea : See *Plin. l.* 3. *c.* 16. It is feigned by the Poet to be an *Elyſian* River, becauſe (as *Dela Cerda* and our *Farnaby* affirm out of *Gerop. Origin l.* 9.) a great part of this River is ſwallowed up in the earth, and never breaks forth again; though herein that Author agrees not with *Plinie*, who ſayes indeed that it does hide it ſelf in a paſſage under ground, but riſeth again in a place not far diſtant, *viz. in agro Forovibienſi*: others make this an infernal River, in regard of the courſe it runs; for riſing out of *Veſulus*, which is near the *Liguſtick* Sea, called *Mare inferum*, it directs its courſe to the *Adriatick*, which was known by the name of *Mare ſuperum*. *Servius* ſeems to be of opinion that *Eridanus* is put here *pro quolibet fluvio*, a proper name for an appellative, which is frequent amongſt the Poets; as *pocula Achelöia, pro fluvialia*, and *Adria* for any ſea. Though for my part I am apt to believe, that it is for no other reaſon mentioned here by *Virgil*, but for that he had a mind to celebrate a River not only in it ſelf ſo famous, and hence by himſelf elſe-where ſtyled *Fluviorum rex Eridanus* : but alſo becauſe it was not far diſtant from his native Town of *Mantua*. But haply we obtund; we will therefore conclude our diſcourſe concerning the pleaſure of the *Elyſium*, with thoſe verſes of the gentle and terſe *Tibullus l.* 1. where he ſweetly and briefly deſcribes the ſame.

Sed me, quòd facilis tenero ſum ſemper amori,
Ipſa Venus *campos ducet in* Elyſios:
Hic choreæ, cantuſq́, vigent, paſſimq́, vagantes
Dulce ſonant tenui gutture carmen aves:
Fert Caſiam non culta ſeges, totoſq́, per agros
Floret odoratis terra benigna roſis;
Ac juvenum ſeries teneris immixta puellis
Ludit, & aſſiduè prælia miſcet Amor.

But *Venus* me (becauſe to love inclin'd)
Shall lead into *Elyſium*, where refin'd
Muſick, and Balls pleaſe, where the winged Quire
Of chirping birds doe entertain the ear.

Where *Caſia* ſprings unſown, where the kind earth
Doth to ſweet roſes give an unſore'd birth;
Where Youths with Virgins ſporting mingled are,
And Love doth alwayes wage an harmleſs warre.

Caſia is by *Gerard* taken to be the ſame with *Lavendula* or *Lavender*, as it is by *De la cerda: Eclog.* 2.

§. 70. *Muſæus.*

Muſæus (according to our moſt exact obſerver of time, Dr. *Simpſon*) was the Sonne of *Antiophémus*, born at *Eleuſine* a Town of *Attica*, and bred up at *Athens*, Diſciple of *Orpheus*, as he was of *Linus*. He flouriſhed in the age before the *Trojan* warre, about the 22 of *Gideon*, in the year of the world, 2750. before our Saviour 1253. He was above 200 years elder then *Homer*, who flouriſhed in *Solomons* time, after the ſubverſion of *Troy* 188 years: See *Herodot. de vita Homeri*, and *A. Gellius l.* 17. *c.* 21. He was a Prophet, and a moſt excellent Poet, as appears by that moſt polite and trim remain of his, touching the loves of *Hero* and *Leander*; though I am not ignorant that ſome deny that Poem to be *Muſæus* his, as being too corrected a piece for the ſtyle of ſo remote and illiterate an age, aſcribing it to ſome other of that name, who wrote in a more refined and learned *Centurie*. Yet ſince the great *Scaliger Poet. l.* 5. *c.* 2. gives it to *Muſæus*, we ſhall concur with him, and excuſe *Virgil* from that aſperſion of envy and partiality which ſome object to him for his pretermiſſion of *Homer*, to whoſe writings he was ſo much beholding, affirming that what he did herein, was out of a well-weighing and rightly-diſtinguiſhing judgement; *Muſæus* being the farre more acute and judicious Writer, and in that more worthy to be made Preſident of the *Elyſian Hierarchy*: See *Scaliger ibid.*

§. 71. The Poet taking his riſe from *Æneas* his inquiry concerning the River *Lethe*, and the great confluence of ſouls about the ſame, gives us matter for theſe following diſcourſes; whereof the firſt ſhall be concerning the *Tranſmigration* of ſouls; the ſecond of the *Creation* of things; the third of the *nature of the ſoul*; the fourth of *Purgatory*: all which are in order to the chief deſign of this preſent Poem, *viz.* the celebrating of *Auguſtus* and his Family, together with the names of ſome of the

the more noble and illuſtrious *Romans*: of theſe briefly in their order.

Virgil in the perſon of *Anchiſes* tels us, that thoſe ſouls which *Æneas* ſaw flocking about the banks of the River *Lethe*, having drunk thereof, ſhould then reaſcend into this world, and enter into other bodies; and this is that which the *Greeks* call μετεμψύχωσις, the *Latines Tranſanimatio*, or the paſſing of one ſoul out of one body into another; nay, out of one *ſpecies* into another. *Pythagoras* of *Samos* (a man deeply learned in the *Ægyptian* and *Chaldæan* Philoſophy) was the firſt Author of this opinion; he flouriſhed about 535 years before our Saviour, and was Contemporary with, and Scholar of *Thales Mileſian*. He was herein followed by *Socrates* and *Plato*, as you may read in his *Phæd.* and *Philæbus*; from whence our *Platonick* Poet hath borrowed the ſame. A fond and ridiculous opinion, and rejected not only by the following profeſſors of *Chriſtianiſm*, but exploded, as abſurd, by the ſounder ſort of *Ethnick* Philoſophers themſelves; as you may read in *Ariſtot. l.* 1. *de Anima*, *c.* 3. who terms the *tranſmigration* of ſouls μῦθον Πυθαγορικὸν, a *Pythagorean* Fable. *Pythagoras* flying the tyranny of *Polycrates*, the invader of his Countryes liberty, came to *Crotôna* in *Italy*, *Tarquinius Superbus* lording it then at *Rome*: *A. Gell. l.* 17. *c.* 21. where ſetting open his School, he publiſhed, and by this device (as *Meyênus* takes it from *Hermippus*) got credit to his new doctrine. *Pythagoras* (ſayes he) at his firſt arrival in *Italy* made himſelf an habitation under ground, where hiding himſelf he charged his Mother to record carefully all memorable paſſages during his abſence: ſhe (obſervant of her ſonnes injunction) compiled a perfect *diurnal* of all things; in the mean time, he (having lived thus a whole year) at laſt came forth out of his *ſubterranean* manſion, lean, pale, ſqualid, and gaſtly, as if he had riſen from the dead; then aſſembling the multitude, he told them that he returned from Hell, and (that he might the better perſwade what he intended to inſtill) he repeated to them all what had hapened in that part of *Italy* during his abſence ſo punctually, that the people (thinking that there was more than an ordinary ſpirit

The tranſmigration of Souls.

in the man) without further disputе or examination embraced his doctrine; which in *Pythagoras* his own person is thus delivered by *Ovid. Met. l.* 15. *f.* 3.

O genus attonitum gelidæ formidine mortis,
Quid Styga, *quid tenebras, & nomina vana timetis,*
Materiem Vatum, falsique pericula Mundi?
Corpora, sive rogus flammâ, seu tabe vetustas
Abstulerit, mala posse pati non ulla putetis;
Morte carent animæ, semperq́; priore relictâ
Sede, novis domibus vivunt, habitantq́; receptæ:
Ipse ego (nam memini) Trojani *tempore belli*
Panthoides Euphorbus *eram, cui pectore quondam*
Hæsit in adverso gravis hasta minoris Atridæ;
Cognovi clypeum lævæ gestamina nostræ
Nuper Abantëis *templo* Junonis *in* Argis.
Omnia mutantur, nihil interit; errat, & illinc
Huc venit, hinc illuc, & quoslibet occupat artus
Spiritus; eque feris humana in corpora transit,
Inq́; feras noster, nec tempore deperit ullo;
Utque novis facilis signatur cera figuris,
Nec manet ut fuerat, nec formam servat eandem,
Sed tamen ipsa eadem est; animam sic semper eandem
Esse, sed in varias doceo migrare figuras.

We will not so farre injure the Poet, as to expres him otherwise then what his ingenuous * Translatour hath done, who renders him thus;

* Mr. *Sandys.*

O you whom horrours of cold death affright,
Why fear you *Styx*, vain names, and endless night,
The dreams of Poets, and feign'd miseries
Of forged hell? whether last flames surprize,
Or age devour your bodyes, they nor grieve
Or suffer pains: Our souls for ever live,
Yet evermore their ancient houses leave
To live in new, which them, as Guests receive.

In

In *Trojan* warres I (I remember well)
Euphorbus was, *Panthous* ſonne, and fell
By *Menalaüs* lance: my ſhield again
At *Argos* late I ſaw in *Juno's* Fane.
All alter, nothing finally decayes:
Hither and thither ſtill the ſpirit ſtrayes,
Gueſt to all bodies; out of beaſts it flies
To men, from men to beaſts, and never dies:
As pliant wax each new impreſſion takes,
Fixt to no form, but ſtill the old forſakes,
Yet it the ſame; ſo ſouls the ſame abide,
Though various figures their reception hide.

This doctrine being eaſily imbibed by his *Auditors*, ſo farre diſperſed it ſelf, that even the *Gauls*, a people farre ſequeſtred from thoſe parts of *Italy*, were taught the ſame by their *Druides*, as you may read in *Lucan*.

——— ———* *vobis Authoribus umbræ* * *Druidibus.*
Non tacitas Erebi ſedes, noctiſq; profundæ
Pallida regna petunt; regit idem ſpiritus artus
Orbe alio; longæ (canitis ſi cognita) vitæ
Mors media eſt. Certè, populi quos deſpicet Arctos
Felices errore ſuo, quos ille timorum
Maximus, haud urget lethi metus; inde ruendi
In ferrum mens prona viris; animæq; capaces
Mortis, & ignavum eſt peritura parcere vitæ.

Diſlodged ſouls (if you conceive aright)
To hell deſcend not, and thoſe realms of night;
The body in another world is by
The ſame ſpir't ruld; in your Philoſophy,
Death to another life the way doth ſhow.
In your miſtake, O happieſt of thoſe, who
Are to the *North*-ſtarre ſubject, whom the fear
Of death (of fears the greateſt) doth not skare.
Hence on drawn ſteel you ruſh; your great ſouls hence
Diſdain to ſtick at your vile blood's expence.

Herod

Herod, it ſeems, was a *Pythagorean* in this alſo, whilſt he ſaid that the ſoul of St. *John* the *Baptiſt* (by him wickedly murdered) was entred into the body of our bleſſed Saviour. *Joſephus l. 2. c. 7. de bell. Judaic.* affirms, that the *Phariſees* were tainted with the ſame erroneous belief, who held that the ſouls of good men did paſs into other bodies, but that thoſe of the wicked were for ever tormented in hell. But haply we wade too farre in theſe ſpeculations, we ſhall therefore proceed to the next head, which is concerning the creation of things.

§. 72. The Creation of things.

The Poets ſenſe and meaning here is briefly this, that there is a certain ſpirit or ſoul which doth inform, actuate, complete, cheriſh, and ſuſtain all Beings, whether *elementary, viz.* the *Fire, Air* (comprehended in the word *Cœlum*, or the heaven) *Earth* and *Water* (*periphraſtically* expreſſed in the words *Campos liquentes*, the liquid or watrie plains) or *celeſtial*, exemplified in the *Sun* and *Moon*, as the two moſt glorious, operative and powerfull Planets in generation. *Aſtra Titania*, put here by an *Enallage*, for *Aſtrum Titanium*, ſignifies the Sun, from *Titan*, who was ſo skilfull an *Aſtrologue*, that he was feigned to be Brother to the Sun; as *Cal. Rhodig.* obſerves out of *Pauſan. in Corinthiacis, lect. antiq. l. 24. c. 17.* and *Titan* is often taken for the Sun it ſelf: hence *Aſtrum Titanium* is only a circumlocution of *Titan* or the Sun. But to proceed; from the operation of this ſoul or ſpirit, not only ſimple bodies, as the *Elements* and *Heavens*, took their being, and are by the propitious influx thereof preſerved therein; but mixt bodies alſo, as he inſtances in *men*, *beaſts*, *birds* and *fiſhes*. The ſum of all is this, *viz.* that there is a certain ſpirit or ſoul, to whoſe operations and powerfull inſinuations the world and all therein contained owes both its *exiſtence* and *ſubſiſtence*. If we by the ſpirit or ſoul here mentioned underſtand God himſelf, or his *omnipotent* Spirit, and the powerfull *emanations* thereof, nothing is more conſonant, not only to reaſon, but alſo to the *analogie* of the holy *Scriptures*, then the aſſertion of our Poet: For God is truly that Spirit, which being preſent every where, is without extenſion of it ſelf diffuſed through all things, and doth

doth *intus alere*, cheriſh and ſuſtain all things. This is that ſoul which actuates the vaſt Machine of this world, which upholds, preſerves, and governs the great fabrick of the Univerſe, which otherwiſe would fall into diſorder, confuſion, and into that primitive *Chaos* out of which it was at firſt educed, for ἐν αὐτῷ ζῶμεν, κινούμεθα, καὶ ἐσμέν; *In him we live, move, and have our being.* If we give this interpretation to the Poet, theſe few verſes ſeem to be an *epitome*, or brief comprehenſion of the firſt chapter of *Geneſis* touching the Creation; for as *Moſes* ſayes there, *In principio Deus creavit cœlum & terram*; ſo *Virgil* here, *Principio cœlum & terras, &c. Spiritus intus alit*: and whereas *Moſes* ſayes, that *Spiritus Dei movebat, vel incubabat ſupra faciem aquarum*, that the Spirit of God did move or brood upon the face of the waters; ſo *Virgil* here tels us of a *Spiritus*, or *Mens*, which *magno ſe corpore miſcet*: as mention is made there of the Creation of thoſe two great *Luminaries*, the *Sun* and the *Moon*; the like is here alſo. Laſtly, as the Creation of *Beaſts, Birds, Fiſh*, and then of *Man*, is there ſpecified, ſo *Virgil* ſayes here,

Inde (i.e. à Deo operante) hominum pecudumq́; genus,
vitæque volantum;
Et quæ marmoreo fert monſtra ſub æquore pontus.

But others (and with them I am apt to concurre) are of opinion, that *Virgil* here ſpeaks according to the mind and ſenſe of his Maſter *Plato* (who followed *Triſmegiſtus* and *Pythagoras* herein, the firſt founders and fautors of the *Academick* Philoſophy) as he did in his opinion concerning the *tranſmigration* of ſouls. *Plato* in his *Timæus*, and elſewhere (as *Wendilinus* cites him, *Phyſ. contempl. ſect. 2. c. 6.*) endeavours to prove, that this World or Univerſe is informed by a ſoul diſtinct from the World it ſelf, which doing the office which other ſouls doe in the particular beings they inform, doth preſerve, move and govern this *All*, and all its parts, making the world hereby an *Animal*, rul'd and govern'd by its own peculiar ſoul: nor is God meant hereby, but ſome other *entity*, different from that *ens entium*, and by them ſtyled *Anima, vel Spiritus Mundi.*

Herod, it ſeems, was a *Pythagorean* in this alſo, whilſt he ſaid that the ſoul of St. *John* the *Baptiſt* (by him wickedly murdered) was entred into the body of our bleſſed Saviour. *Joſephus l. 2. c. 7. de bell. Judaic.* affirms, that the *Phariſees* were tainted with the ſame erroneous belief, who held that the ſouls of good men did paſs into other bodies, but that thoſe of the wicked were for ever tormented in hell. But haply we wade too farre in theſe ſpeculations, we ſhall therefore proceed to the next head, which is concerning the creation of things.

§. 72. The Creation of things.

The Poets ſenſe and meaning here is briefly this, that there is a certain ſpirit or ſoul which doth inform, actuate, complete, cheriſh, and ſuſtain all Beings, whether *elementary*, *viz.* the *Fire*, *Air* (comprehended in the word *Cœlum*, or the heaven) *Earth* and *Water* (*periphraſtically* expreſſed in the words *Campos liquentes*, the liquid or watrie plains) or *celeſtial*, exemplified in the *Sun* and *Moon*, as the two moſt glorious, operative and powerfull Planets in generation. *Aſtra Titania*, put here by an *Enallage*, for *Aſtrum Titanium*, ſignifies the Sun, from *Titan*, who was ſo skilfull an *Aſtrologue*, that he was feigned to be Brother to the Sun; as *Cæl. Rhodig.* obſerves out of *Pauſan. in Corinthiacis, lect. antiq. l. 24. c. 17.* and *Titan* is often taken for the Sun it ſelf: hence *Aſtrum Titanium* is only a circumlocution of *Titan* or the Sun. But to proceed; from the operation of this ſoul or ſpirit, not only ſimple bodies, as the *Elements* and *Heavens*, took their being, and are by the propitious influx thereof preſerved therein; but mixt bodies alſo, as he inſtances in *men*, *beaſts*, *birds* and *fiſhes*. The ſum of all is this, *viz.* that there is a certain ſpirit or ſoul, to whoſe operations and powerfull inſinuations the world and all therein contained owes both its *exiſtence* and *ſubſiſtence*. If we by the ſpirit or ſoul here mentioned underſtand God himſelf, or his *omnipotent* Spirit, and the powerfull *emanations* thereof, nothing is more conſonant, not only to reaſon, but alſo to the *analogie* of the holy *Scriptures*, then the aſſertion of our Poet: For God is truly that Spirit, which being preſent every where, is without extenſion of it ſelf diffuſed through all things, and doth

doth *intus alere*, cherish and sustain all things. This is that soul which actuates the vast Machine of this world, which upholds, preserves, and governs the great fabrick of the Universe, which otherwise would fall into disorder, confusion, and into that primitive *Chaos* out of which it was at first educed, for ἐν αὐτῷ ζῶμεν, κινούμεθα, καὶ ἐσμέν; *In him we live, move, and have our being.* If we give this interpretation to the Poet, these few verses seem to be an *epitome*, or brief comprehension of the first chapter of *Genesis* touching the Creation; for as *Moses* sayes there, *In principio Deus creavit cœlum & terram*; so *Virgil* here, *Principio cœlum & terras, &c. Spiritus intus alit*: and whereas *Moses* sayes, that *Spiritus Dei movebat, vel incubabat supra faciem aquarum*, that the Spirit of God did move or brood upon the face of the waters; so *Virgil* here tels us of a *Spiritus*, or *Mens*, which *magno se corpore miscet*: as mention is made there of the Creation of those two great *Luminaries*, the *Sun* and the *Moon*; the like is here also. Lastly, as the Creation of *Beasts, Birds, Fish*, and then of *Man*, is there specified, so *Virgil* sayes here,

Inde (i. e. à Deo operante) hominum pecudumq́; genus,
vitæque volantum;
Et quæ marmoreo fert monstra sub æquore pontus.

But others (and with them I am apt to concurre) are of opinion, that *Virgil* here speaks according to the mind and sense of his Master *Plato* (who followed *Trismegistus* and *Pythagoras* herein, the first founders and sautors of the *Academick* Philosophy) as he did in his opinion concerning the *transmigration* of souls. *Plato* in his *Timæus*, and elsewhere (as *Wendilinus* cites him, *Phys. contempl. sect. 2. c. 6.*) endeavours to prove, that this World or Universe is informed by a soul distinct from the World it self, which doing the office which other souls doe in the particular beings they inform, doth preserve, move and govern this *All*, and all its parts, making the world hereby an *Animal*, rul'd and govern'd by its own peculiar soul: nor is God meant hereby, but some other *entity*, different from that *ens entium*, and by them styled *Anima, vel Spiritus Mundi.*

But this is throughly winnowed and refuted by the learned *Wendilinus* in the place above mentioned, and the arguments of its assertors fully answered; to whom for more ample satisfaction herein, as also to the subtile *Scaliger*, *Exerc.* 6. *sect.* 2. we shall referre the Reader, and proceed.

§. 73. Of the nature of the soul.

Anchises pointing to those souls before him, which stood upon the brink of the river *Lethe* (for the *Antecedent* to *ollis*, which the Ancients used for *illis*, is *Animæ*) sayes that they are of a fierie nature, and that their principles (which he here calls *semina*) are of heavenly extraction or composition; which is not to be understood onely of those souls there, but of the humane soul in general; for (according to the *Theologie* of some *Gentils*) the soul was not judged, as it really is, a *simple* and *spiritual* essence, but an *elementary* compound of *Fire* and *Air*; the two more pure, defecated, and active elements, as the body was thought to be of *Water* and *Earth*, the two more gross, material, and inactive principles. We shall easily elucidate this dark place, if we reduce the Authors sense into this single *Theoreme*, *viz.* the humane soul is a most excellent being, as consisting of the two more excellent principles, *viz.* *Fire* and *Air*: From the first there is in it *igneus vigor*; from the second it is *cœlestis originis*; for *cœlum* is taken here (as often it is) *pro aëre*, or the *air*. Hence it is plain what the Poet means by

Igneus est ollis vigor, & cœlestis origo
Seminibus. ——————

Thus paraphrased,

But those souls there of fiery vigour share;
The principles of them celestiall are.

That the soul consists of *fire*, was the opinion of *Hipparchus*; that of *air*, of *Anaximenes*; that of both, of *Boëthos*, and our *Virgil* here. *Epicurus* added to these two a third ingredient, whilst he held that it was a *speceies igne, aëre & spiritu mixta*, as you may read in *Macrob. l.* 1. *c.* 14. *in Somn. Scip.* who there delivers the various opinions of the Ancients concerning the nature of the Soul: Hence, according to *Homers* doctrine (who

(who held with *Hipparchus*, that the ſoul was *originated* from fire,) the *Heroes* abhorred nothing more then drowning, as moſt contrary to the *fierie* nature of the Soul, which they thought would thereby be extinguiſhed. See how apprehenſive *Virgil* makes *Æneas* of drowning, *l.* 1. *Æn.*

Extemplò Æneæ ſolvuntur frigore membra,
Ingemit, & duplices tendens ad ſidera palmas,
Talia voce refert, &c. ——————

A cold ſweat doth *Æneas* limbs ſurprize;
He ſighs, and his hands ſtretching to the skies,
He thus begins, &c. ——————

Whereas otherwiſe he makes him a perſon of a moſt undaunted and unſhaken conſtancy; as *l.* 6.

——————*Non ulla laborum,*
O virgo, novæ mî facies inopináve ſurgit.

——————no dangers unto me
Are ſtrange, or, Virgin, ſhake my conſtancie.

Doubtleſs *Virgil* herein concurred with *Homer* in his opinion: And from hence the *Stoicks* opin'd, that the ſoul as ſoon as freed from the body, preſently took its flight to the *Concave* of the Moon, the place or region of the element of fire. But of theſe dreams more then enough: let us now return to our Author. *Virgil* from theſe premiſſes inferres, that the Soul is of an active, piercing, and ſubtile nature, as are the principles whereof it conſiſts, that it is of it ſelf free from all paſſions and perturbations,

——— *quantum non noxia corpora tardant.*

Unleſs by the commixtion and conjunction with the body it abate of its naturall vigour, and become, as that is, heavy and droſſie. All ſouls are equally *intelligent*, and alike *impaſſionate*; But, according to the variety of complexions, the abundance of humors, the pureneſs of the *ſpirits*, the diſpoſition of the *organs*, eſpecially of the brain, they are more intenſe or remiſs.

Hence the Poet ſayes, that as to the *intellectual* part thereof it becomes heavy, dull and inapprehenſive, ſo to the *appetitive* or will, it becomes ſubject to ſundry irregularities and paſſions; which he ſpecifies here in four, whereof two have for their object an *Evil*, and two a *Good*: The firſt is *Fear*, which is *a paſſion of the ſoul touching a future evil*; as *Grief* (the ſecond) is *touching an evil preſent, and now upon us.* The third is *Deſire*, or *Concupiſcence*, which is a *paſſion of the ſoul about a good abſent*, as *Joy* (the fourth) is *about a good preſent, and in fruition*, or the *acquieſcence of the Soul in the poſſeſſion of its deſired object.* Three of theſe, *viz. Deſire, Joy* and *Grief*, are placed in the *Concupiſcible Appetite*, and one, *viz. Fear*, in the *iraſcible*. He inferres further, that the ſoul is not only ſubject to error and paſſion, whilſt united to the body, but that it doth abſolutely forget its own nature, nor is at all ſenſible of its originall, which is of *fire* and *air*; which he means here whilſt he ſaies — *nec auras reſpiciunt*; the body is therefore called by him *animæ carcer*, the priſon of the ſoul; reflecting haply upon that of *Plato*, σῶμα ἡμῖν σῆμα, the body is the ſouls grave or ſepulchre: For as thoſe who are ſhut up in a dark priſon have all objects intercepted from their eyes, ſo the ſoul *incarcerated* in the body is utterly blinded, nor can *auras reſpicere*, have the free proſpect of the *air* whereof it is compounded.

§. 74. Of Purgatory. The Poet here occurres to a tacite objection: the ſoul (it is true) loſeth of its original purity by conjunction with the body, but when freed from thence it may recover its priſtine ſtate of purity and perfection: no, it retains ſtill after its ſeparation much of that pollution which it contracted whilſt it was *immers'd* in the body. And hence he layes the foundation of his imaginary *Purgatory*, which as neceſſarily previous to that *Tranſmigration*, we have already diſcourſed of, he makes of three ſorts, either by *ventilation*, by *air*, *purgation* by *fire*, or *rinſing* by *water*; all according to the doctrine of *Plato*; purging, as Phyſicians doe, by contraries; for *fire*, which is hot and dry; *air*, which is hot and moiſt; *water*, which is cold and moiſt, are the moſt proper purgatives for earthy contagions,

i. e.

i.e. for those stains the soul hath contracted from the commerce with the body, which is earthy; *Earth* being both the coldest of the 4. elements, and in that most contrary to *Fire*, which is the hottest and the driest, and in that most opposite to *Water*, which is the moistest; in both to *Air*, which is both hot and moist: this is St. *Austins* conceit, *l.* 21. *de Civit. Dei. c.* 13. we will not say that the *Roman Catholick* hath no better authority for his *Purgatory* then that of a *Roman Poet*. This we may safely affirm, that it was an opinion received amongst the Heathens many *centuries* before it was introduced into the Church of *Rome*, with this only difference; they held that after death the souls went into *Purgatory*, and from thence ascended not into eternall bliss, but into this world, where they were reinvested with new bodies; these, that after their *purgatory* they ascended into heaven: they both allow of a *Purgatory*, and a subsequent *resurrection*, and differ only in the *terminus ad quem*, the place to which that resurrection tends.

§. 75. There is no one passage in this book more obscure then this; in the literal construction you shall find more *sound* of words then *soundness* of sense; for what can you understand by *leaving the etherial sense pure, and a fire of simple breath or air*? for so it runs, if verbally translated: We have therefore paraphrased upon this place, as we have done elsewhere, where the sense required it; therefore by *sensus ethereus* we are to understand the *Soul*, a heavenly or *ethereal* Being; and therefore said by *Virgil* a little above to be *cœlestis originis*, as here to be *ethereus sensus*, and to be *ignis & aër simplex*; for he sayes here *auraï, i.e. auræ simplicis ignem*, for *auram simplicem & ignem*, according to the opinion of those who held the soul to be compounded of *air* and *fire*; therefore the sense of

Igneus est ollis vigor & cœlestis origo
Seminibus.——————

is here expressed in other words, whilst he sayes;

——————*purumque reliquit*
Ætherum sensum, atque auraï simplicis ignem.

which I think according to the ſenſe both of the Author and the Context, may not unaptly be paraphraſed in theſe words:

Leaving of ſpots that heavenly *Being* clear,
Of *Fire* a compound, and unmixed *Air*.

But to ſumme up our precedent diſcourſe, and to ſhew the connexion thereof, you muſt know that there is a certain ſoul or ſpirit which actuateth and preſideth over this Univerſe, and from whence all things derive their birth and original; amongſt the reſt, men, whoſe ſouls (we have, and doe ſtill ſpeak according to the principles of *Virgil*, and the *Gentiles*) are compounded of *fire* and *air*, as their bodies are of *water* and earth; whence they (reſembling their principles) are active and pure, *theſe* droſſie and dull: *they* from the long commerce with the body contract ſtains from thence, which adhere to them even after their ſeparation: Hence they are to be purged in the other world, after which, when purified, they are brought by *Mercury* to the River *Lethe*, the River of *Forgetfulneſs*, and having drunk thereof, they then return into this world, and are received into other bodies. We have inſiſted much upon the expoſition of the Author in theſe precedent *Paragraphs*; Interpreters have laboured much herein, as upon a place knotty and obſcure, though full of much learning and abſtruſe ſpeculations: if we have either in our Tranſlation or notes conferred any thing to the explication of the Author, and the Readers ſatisfaction, we ſhall think our pains in the one, and our collections in the other, not altogether miſemployed.

§. 76. We come now to the *primarie* ſcope and deſign of the Poet, and which indeed, as the end is, was *primus in intentione*, though *ultimus in executione*. *Virgil* compoſed this Poem on purpoſe to celebrate the Family of *Auguſtus*, and to conſecrate the names of ſome of the moſt deſerving and illuſtrious Houſes of *Rome* to following Ages. And to this only tends *Æneas* his deſcent into Hell, with all the precedent deſcriptions. We ſhall here exhibit a *Summary* of the *Roman* Hiſtory, from the *Alban* Kings to *Auguſtus* his time, following the

ſeries

series and method of our Author, who presents them not according to the order of time wherein they were born or lived, but as he fancies them to stand before *Anchises*, the person here speaking.

The first therefore who appeared, and was to ascend, was *Sylvius*, *Æneas* his Sonne by *Lavinia*, *Latinus* his Daughter, and half-Brother to *Ascanius*, sirnamed *Iülus*, *Æneas* his Sonne by *Creüsa*; he is here called an *Alban* name κατ' ἐξοχὴν, by way of excellence, because from him all the *Alban* Kings were denominated *Sylvii*; *Æneas* his *posthume* sonne, because born after his Fathers death; and *Sylvius*, because born in the Woods. The Story is briefly this, *Lavinia* being left with child by *Æneas*, fled for fear of her sonne in law *Ascanius*, to *Tyrrhus* the Master of her Father *Latinus* his flocks; but was delivered by the way of a son in the woods, whom from thence she called *Sylvius*, *i.e. Du Bois*, or *Wood*; and from him the succeeding *Alban* Kings were styled *Sylvii*: but being freed from her ill-grounded jealousie, she was at last brought back to *Ascanius*, who looking upon her as the dear Relict of his honored Father, did not only receive her with all demonstrations of love, but leaving *Lavinium* (built by *Æneas*, and so called from *Lavinia*, his beloved Consort) to her, he founded *Alba*, or the white City, so called from the white * Sow the *Trojans* found at their first landing, and *Longa*, from its figure, it being extended in length: See *Aur. Victor. de orig. gent. Rom.* And this became the royal residence of the *Alban* Kings, who reigned here, according to *Virgil*, 300 years; but according to a more exact computation, we may add one *Centurie* more; for from the foundation of *Alba* by *Ascanius*, to the foundation of *Rome* by *Romulus* (during which time *Alba* was the capital City of *Latium*) were full 400 years wanting one. The first, *viz. Alba*, being built *An. Mund.* 2852. and the latter, *viz. Rome*, 3251. as *Dr. Simpson* proves *Chron. Cathol. part.* 2. & 3. The succession of the *Alban* Kings is thus delivered by *Livie*, 1. *Ascanius*, 2. *Sylvius Posthumus*, elected by the people to the Kingdome (who preferred the sonne of *Æneas* to the grandson) before *Iülus*, sonne to *Ascanius*;

A Summarie of the *Roman* History from *Æneas* his death, and the *Alban* Kings, to *Augustus* his time, being about 1100 years.

* *Æneid. lib.* 7.

The *Alban* Kings.

3. *Syl.*

3. *Sylv. Æneas*, 4. *Latinus*, 5. *Alba*, 6. *Atis*, 7. *Capys*, 8. *Capêtus*, 9. *Tiberinus*, who passing the River *Tiber*, and in his passage drowned, gave it its name of *Tiberis*, whereas it was originally called *Albula*; 10. *Agrippa*, 11. *Romulus* or *Aremulus*, 12. *Aventinus*, from whom the *Aventine* Hill took its name; 13. *Procas*, 14. *Numitor*, depoſed by his younger Brother *Amulius*, but reſtored to his hereditary rights by his Grandſons *Romulus* and *Remus*, born of *Rhæa Sylvia* his Daughter. The male line of the *Sylvii* expired in *Numitor*, and *Rome*, founded by *Romulus*, ſoon eclipſed the State of *Alba*, which from that time was governed by certain Magiſtrates ſtyled *Dictators*; and being finally ſubdued and razed by *Tul. Hoſtilius*, the third from *Romulus*, as an emulous and dangerous neighbour, was diſplanted, and incorporated into the City of *Rome*. But to return to our Author, who more like a Poet then an Hiſtorian, doth but curſorily run over the *Alban* Kings, reciting but ſome few of them, and thoſe not in their due order of ſucceſſion, but as they there appeared before *Anchiſes*; for *Procas* was not the next to *Poſthumus*, but the twelfth from him, *Capys* the ſixth, *Numitor* the thirteenth; but *Syl. Æneas* was the ſecond, who by the fraud of his Tutor was for a long time kept from the Crown; which at laſt recovering, he reigned 30 years. There is very little regiſtred of the *Alban* Kings ſave only their names.

§. 77. Militarie Crowns.

The *Roman* Generals (as you may read in *A. Gell. l.* 5 *c.* 6. and in *Salmuth* upon *Pancirol. rer. deperd. tit.* 55.) for the encouragement & reward of the good ſervice and valour of their Souldiers amongſt other gifts beſtowed upon them ſeveral ſorts of *Crowns*, which were theſe, *i.e. muralis corona*, made of gold, and beſtowed on them who firſt ſcaled the walls, and entred the City or Caſtle of the enemy. Secondly, *Caſtrenſis* or *Vallaris*, of gold alſo, & given to him who made the firſt impreſſion into the enemies Camp. Thirdly, *Navalis*, or *Roſtrata*, which was his right who in a naval or ſea-fight firſt boarded the enemy's ſhip. Fourthly and laſtly, *Civica*, (for which word *Virgil* uſeth *Civilis*) which although not ſo valuable in regard of its materials, for it was only a Wreath made of an oaken bough, yet

yet was esteemed more honorable then the rest; and was bestowed on him, who, rescuing a *Roman* Citizen from his prevailing enemy, had saved his life, and slain the invader. This was therefore made of oak, because anciently, before the use of corn, acorns, the fruit of that tree, was the sustenance and preserver of the life of man; or because the Oak was sacred to *Jupiter*, under whose peculiar protection Cities were said to be; and therefore it was proper that he who had saved a Citizen, should be crowned with a bough of that tree which was dedicated to the *tutelar* Deity of all Cities. And to this Custome the Poet alludes here, whilst he saies that the Founders & Builders of Cities were crowned with an oaken bough: for those who build and fortifie Cities, seem as it were to save the lives of the Citizens, whilst by that means they save them from the incursions and surprisals of a watchfull enemy. The Cities here particularized, were most of them belonging to the *Prisci Latini*, as they styled themselves, and planted by the *Alban* Kings. *Nomentum* was an in-land Town belonging to the *Latines* and not far distant from *Rome*; now called *Lamentana*. *Gabii* was a Town of the *Volsci*, a very opulent and wealthy City, about an hundred furlongs, which is some twelve miles, distant from *Rome* towards the East in the way to *Prænestе*; it was made tributary to the *Romans* by the fraud of *Sext. Tarquinius*, sonne to *Superbus*; you may read the story at large in *Livie l.* 1. *Fidenæ* was a Town of the *Sabines*, five miles from *Rome*; now called *Castel Jubileo*: *Collatia*, a Town of the *Sabines* also, at four miles distance from the City in the *Tiburtine* way, fam'd for the rape and death of the chast *Lucretia*: *Pometii*, called also *Suessa Pometia*, now *Sessa*, was a Town of the *Volsci*, beyond the River *Liris*; it was taken and plundered by *Superbus*, who made of the spoils (as *Livie* testifies) forty talents, which according to our modern computation amounts to twenty one thousand & sixty French crowns, an immense summe for those dayes. *Castrum Inui*, the Castle or Town of *Inuus, i. e. Pan*; for whom the *Greeks* called *Pan* the *Latines* termed *Inuus, ab ineundo passim cum omnibus animalibus*: *Servius*; which is the same with the Greek *Ephialtes*,

and the Latine *Incubus*: this was a Town of the *Volſci*, and is now called *Cornetto*. *Bola*, a Town of the *Æqui*, bordering upon the *Latines*, long ſince demoliſh'd. *Cora*, a Town of the *Volſci*, yet in being, and retaining its originall name. But concerning theſe Towns, if you deſire more ample ſatisfaction, you may conſult with *Cluverius*, a moſt diligent ſurveyor of ancient *Italie*, *l.* 3. *c.* 8.

§. 78. *Romulus.*

Anchiſes having paſſed over the *Alban* Kings, comes now to *Romulus*, the Founder of the *Roman* both City and Empire, the ſon of *Rhæa Sylvia*, or *Ilia*, daughter to *Numitor*, & made (as it was given out) impregnate by *Mars*: and hence the Poet gives him the epithete of *Mavortius*, or *Martius*. He having reigned ſome time with his Grandſire *Numitor* in *Alba Longa*, thinking that Dominion too ſtraight for them both, reſigned the whole to him; and building *Rome* (the future Empereſs of the world) reigned there. The ſtory of *Romulus* his actions military and civil, his death, *apotheoſis*, or deifying, together with all the particulars here inſtanced in by the Poet to the magnifying of *Rome*, are ſo eaſily *parable* out of *Livie*, *Dionyſius*, *Plutarch in vit. Rom.* that we ſhall rather chuſe to referre the Reader to them, then to inſiſt too long upon things ſo obvious; we ſhall only note the aptneſs of the compariſon here uſed by the Poet, aſſimilating *Rome*, the Mother and Nurſe of ſo many brave *Heroes*, to *Cybele*, or *Cybelle* (periphras'd here by *Mater Berecynthia*) the Mother of the Gods. This ſimilitude Mr. *Denham* ſpeaking of *Windſore* Caſtle, hath borrowed of *Virgil*, and as handſomely applied: we ſhall for his credit, though known to us only by a well-deſerved fame, ſubjoyn the verſes:

> A Crown of ſuch Majeſtick towrs doth grace
> The Gods great Mother, when her heav'nly race
> Doe homage to her; yet ſhe cannot boaſt
> Amongſt that num'rous and celeſt'al hoſt
> More Heroes then can *Windſore*; nor doth Fames
> Immortal book record more noble names.

Cybele.

But to return, *Cybele* is ſo called from the hill *Cybella* in *Phrygia*,

gia, where (when an Infant) she was exposed, and (being there found by a Shepheards wife) taken and bred up by her, as her own child, and called after the name of the place where she was first found; or, according to *Servius*, ἀπὸ τῆ κυβιτᾶν τὴν κεφαλὴν, from shaking the head, a gesticulation peculiar to her Priests. She was (if we consult with fabulous story) said to be the Daughter of heaven and earth, and Wife of *Saturn*, known by these following names of *Ops*, *Rhea*, *Vesta*, *Magna Mater*, *Dindymene*; and lastly *Berecynthia*; as here, from *Berecynthus*, a Town of *Phrygia*, near the River *Sangarius*, where she was most religiously worshipped. Her Priests (called *Corybantes*) were injoyned to be gelt: should the *Romish* Church, as it forbids marriage, injoyn *Castration* to their Clergie, I doubt that the Cloisters and religious Houses would not be so well furnished, as now they are. She was said to be *Turrita*, crowned with towers; and so indeed she is alwayes painted, either because (according to *Arnobius l.* 5.) when the City of *Midas* was shut up, she undermined and razed the tower-bearing walls with her head, and so entred; or, as *Ovid* will have it,

Quod primis turres urbibus illa dedit.

She was the first who taught to fortifie Towns with Towers and Castles: or lastly, because (as *Servius* is of opinion) by her is meant the earth, the proper basis and support of all edifices.

After *Romulus*, he comes *per saltum* to *Augustus*, both as the second founder of *Rome*, and the principal scope of the whole Poem; whom he magnifies here with most exquisite *Elogies*; and he truly was (as *Messala Corvinus* styles him) *sui seculi perenne & immortale decus, the lasting and immortal ornament of his age*; deserving no less then a *Virgil* to give him his just and suteable *Character*. We shall briefly examine the particulars: First he saith that he was *Divûm genus*, sprung from the Gods, both in regard of *Jul. Cæsar* his *adoptive* Father, who was (after his death) made a *Divus*, or sainted, as for that he was descended from *Æneas*, the Son of *Venus*, §. 79. *Augustus Cæsar.*

the Daughter of *Jupiter*. Secondly, that he ſhould again reſtore the golden age, as it was in *Saturns* time; For having overcome all his enemies both *domeſtick* and *forein*, there was ſuch peace and tranquillity during his reign, that it was deſervedly called the golden age. The Temple of *Janus Quirinus*, (which from the foundation of *Rome* had been but twice ſhut, the firſt time in *Numa's* reign; the ſecond *Ann. V. C.* 518. *Tit. Manlius Torquatus, & C. Atilius Bulbus* being Conſuls, after the firſt *Punick* warre) was in his time thrice locked up, which was never done but when the tumults and tempeſts of warre, were laid aſleep by the welcome ſecurity of a general peace: at other times they ſtood open. And to this purpoſe our Poet ſpeaks of *Auguſtus lib.* 1.

Aſpera tum poſitis miteſcent ſæcula bellis,
Cana Fides, *&* Veſta, Remo *cum fratre* Quirinus
Jura dabunt; diræ ferro & compagibus arctis
Claudentur Belli *portæ*: Furor *impius intus*
Sæva ſedens ſuper arma, & centum vinctus ahenis
Poſt tergum nodis, fremet horridus ore cruento.

Inſuing times ſhall ſacred peace inſtall:
Faith, *Veſta*, *Romulus* with *Remus*, ſhall
Juſt lawes enact: The doors of horrid *Warre*
Huge links of braſs, and iron bolts ſhall barre:
Dire *Furie*, breathing blood, within ſhall ſit
On heaps of armes, his hands behind him knit.

Wherefore in his *pacifique* reign *Chriſt* our Saviour, the Prince of peace, vouchſafed to take our nature upon him, to ſhew that nothing is more acceptable to him then peace, that bond of love and perfect character of his ſincere diſciples; which (although through the ambition and emulation of Princes it hath been for many years baniſhed Chriſtendome) is now like to return again by the happy & long-deſired *redintegration* of amity betwixt thoſe two great *Luminaries* of this our Weſtern world, *Spain* & *France*: I cannot but add my prayers for the ſpeedy conſummation

mation of ſo wiſh'd-for a Good. None can pray otherwiſe, but ſuch as having *agrandiz'd* themſelves by *warre*, fear to *loſe* their unjuſt acquests by a to-them-unwelcome *pacification*, and to be made to *regorge* by law what they have *ſwallowed* down by rapine. I could not but add this, writing at this time.

Thirdly, that he ſhould extend the limits of the *Roman* Empire beyond the *Garamantes*, a People in the heart of *Africa*, Southward; and the *Indians*, a Nation in the extremity of *Aſia*, Eaſtward. The truth is, that theſe were never conquered by the *Romans*, for *Euphrates* was the bound to their Empire on the Eaſt; but the *Garamantes*, with other *African* Nations, were ſubdued by *Cornelius Balbus: Meyênus*. Further he ſayes that he ſhould ſubdue a Country which lies beyond the Starres, and the courſe of the Sun, that is, beyond the *Zodiac*, or the Starres, and conſtellations thereunto belonging. In brief, the Poet ſpeaks *hypothetically*, that if there were any Country habitable beyond the *Zodiac* and the *Tropick* of *Capricorn* (of which the Ancients doubted) it ſhould be added to the Dominions of *Auguſtus*. But how mount *Atlas*, which lies on this ſide the *Æquator*, ſhould be ſaid to be, *ultra anni ſoliſq; vias*; on the other ſide the *Zodiac*, and *Tropick* of *Capricorn* I cannot underſtand. We muſt pardon *hyperboles* in a Poet. *Virgil* thought he might lawfully extend Nature, and exceed the uſual Boundaries of *Geography*, whilſt he ſtrove to extoll the greatneſs of his munificent Patron *Auguſtus*.

Fourthly, he ſaith that all the Oracles of the world, *viz.* from the *Caſpian* ſea, or *Aſia*, to the Eaſt; from the Lake of *Mæôtis*, or *Europe*, to the North; and from *Nile*, or *Africa*, to the South, ſhould foretell the birth of the great *Auguſtus*. *Sueton.* in his life, *c.* 94. ſaith, that a few moneths before his birth it was prophecied that Nature ſhould bring forth a King to the *Roman* People, whereupon it was decreed by the Senate, that no male born that year ſhould be ſuffered to live; but thoſe (whoſe Wives were with child) hoping that the Propheſie might be fulfilled in their Family, hindred the execution of the *Senates* Decree. The like wicked policy was not only in deli-

beration, but effected by *Herod* upon the innocent Infants of *Bethleem*. At the ſame time all Oracles foretold that there ſhould be a great Prince born, who ſhould ſubdue the world; which was truly and really meant of the incarnation of our bleſſed *Saviour*, but erroneouſly and impudently by his *Paraſites* applied to *Auguſtus*.

Fifthly and laſtly, he compares the expeditions and conqueſts of *Auguſtus*, to thoſe of *Alcides* or *Hercules*, and *Bacchus*, two noted Land-lopers; for the firſt travelled all over the world ſeeking adventures; and the ſecond made an impreſſion into, and ſubdued the farre-remote parts of *India*: Nay, he preferres the victories of *Auguſtus* to thoſe either of *Hercules* or *Bacchus*. The 12. labours of the firſt are ſo well known, that we need not inſiſt long upon theſe which are here mentioned. The Hinde, called *Cerenitis*, feigned to be brazen hoof'd, was ſlain by him neer to the Town of *Parrhaſia*; he alſo took a terrible Boar, called the Boar of *Erymanthus*, a Mountain of *Arcadia*, alive, and brought it to *Euryſtheus*, who, by *Juno*'s command, was his Tax-maſter, and impoſed all thoſe hazardous labours upon that invincible *Heroe*. Of the Beaſt of *Lerna*, *i.e.* the *Hydra*, we have deſcourſed at large *Paragraph* 39.

§. 80. From *Auguſtus*, after a *deſultorious* manner, he returns to the ſucceſſors of *Romulus*, in whom the royal line of *Æneas* did determine. The firſt of theſe was aged and hoary-headed *Numa*, whom *Anchiſes* ſeems not to know, becauſe a ſtranger, and none of his poſterity, born at *Cures*, a ſmall Dorp or Village of the *Sabines*, on the very day the foundation of *Rome* was laid. The character the Poet gives him, and the reſt, is agreeable to the teſtimony of Hiſtory: For *Numa Pompilius*, a perſon fam'd for his juſtice and religion, was by the general vote of the people (though a ſtranger) choſen King; who (when placed in the regal Throne) having made peace with all his neighbours, applied himſelf ſolely to the reforming of the Lawes, Manners and Diſcipline both Civil and Religious, introducing all Rites and Ceremonies into their Church; whence he is here ſaid to be, *ramis inſignis Oliva*, and

Numa Pompilius.

and *ſacra ferens*; the firſt denoting his ſtudious love of peace, of which the Olive is an embleme; the ſecond his great care of Religion, and the worſhip of the Gods; whereby, as *Florus* obſerves, *populum ferocem eó redegit, ut quod vi, & injuriâ occupâverat imperium, religione, & juſtitiâ gubernâret: He taught them to govern by religion and juſtice that Empire which they had atchieved by injury and force.* Hence the very names of theſe two precedent Kings ſeem to ſpeak their natures, and to have deſigned them (as it were) for this different manner of proceeding in the management of affairs; for *Romulus* comes from the Greek ῥώμη *i.e.* ſtrength, and hardineſs; and *Numa* ἀπὸ τῶν νόμων, from his inventing and ordaining of laws; for νόμος, a Law, is written ΝΟΜΟΣ by the *Dores*; from whence *Numa* comes: and hence his character is truly given us by *Livie*: Numa *regno potitus, urbem novam, conditam vi & armis (a* Romulo *ſcilicet) jure eam; legibuſq; ac moribus de integro condere parat: Numa* founded that City by wholſome laws, which *Romulus* had founded by force and arms. He reigned 43 years.

§. 81. *Tullus Hoſtilius*

Tullus Hoſtilius, the third from *Romulus*, ſucceeded to *Numa*, Grandſon to *Hoſtus Hoſtilius*, who died fighting againſt the *Sabines* under the Tower of *Rome*. He was choſen for his great valour and known conduct: He ſubdued the *Albans*, razed their City, and tranſplanted the Inhabitants to *Rome*. In the *direption*, and ſack of this forlorn Town, this is chiefly to be noted, that when they had equalled all the edifices, whether private or publick, with the ground, the triumphing enemy (out of an awe and reverence to religion) ſpared the Temples of the Gods: *Templis tamen Deûm (ita enim edictum ab rege fuit) temperatum eſt: Livie*: a reproach to the impious and intemperate zeal of this worſt of ages, wherein the Temples of the true God have born the greateſt marks of the irreligious furie, not of foreign enemies (as here) but of the once-children of the ſame Mother, and profeſſors of the ſame faith. This King was the reſtorer of their military diſcipline, as here characteriſed, and inlarger of the City, by taking in the Mount *Cælius*: He reigned, according to *Livies* Compute 32. years.

Ancus

§. 82. *Ancus Martius.* *Ancus Martius*, Grandson to *Numa Pompilius* by his Daughter, the fourth from *Romulus*, was elected after *Tullus*: He is described here as haughty and popular, because born of royall blood. He was of a disposition and temper much like to that of his Grandsire *Numa*, as to his justice, regard of religion, and government in peace, though in time of warre he equalled any of his Predecessors; whence *Livie* sayes of him, *Medium erat in* Anco *ingenium*, & Numæ & Romuli *memor*. In *Ancus* there was a mixture of *Numa* and *Romulus*; the one appeared in his reviving the laws of *Numa*, concerning religious Rites and Ceremonies; in walling the City, in building a bridge over *Tiber*, in planting a Colony at *Ostia*, a Town situated upon the mouth of *Tiber*, which became a famous Mart in after ages: The other in his warres with the *Latines*, *Fidenâtes*, *Vejentes*, *Sabines*, and *Volscians*: He sat upon the Throne 24 years.

§. 83. *Lucius Tarquinius Priscus.* The fifth from *Romulus* was *Lucius Tarquinius*, sirnamed *Priscus*, or the elder, in regard of *L. Tarquinius Superbus*, his sonne, or (as *Florus* writes him) his Grandson. He though not only not a *Roman*, but also not so much as an *Italian*, was named King, *propter industriam & elegantiam*, for his industrie and handsome deportment. He (as *Livie* tells the story) was the sonne of *Damarâtus*, a rich Merchant of *Corinth*, who forced out of his own Country, came with his family into *Italy*, and planted himself at *Tarquinii*, a Town of *Etruria*, or *Tuscanie*. He had two sonnes, *Aruns* and *Lucumo*: *Lucumo* after the death both of his Father and Brother came to *Rome*, where for his wealth & prudence he was elected into the *Senatorian* order by *Ancus Martius*, and instead of *Lucumo* called *Lucius*, and *Tarquinius*, from *Tarquinii*, the Town of his birth: And after *Ancus* his death (notwithstanding he left two sons) was thought worthy to be his Successor. He conquering the rebelling *Sabines*, *Latines*, and the twelve *Tuscan* Nations, was the first who triumphed in *Rome*. From these last he borrowed, and introduced all the ornaments and ensigns of Soveraignty, with all the habits and fashions which were afterwards used by the *Roman* people. He reigned thirty eight years, and

and was treacherouſly murdered by two Villains, ſuborned by the two Sonnes of *Ancus Martius*. As you may read the ſtory at large in *Livie l.* 1. he left two ſonnes, *Aruns* and *Lucius*, called afterward *Superbus*. But neither of theſe ſucceeded immediately to their Father; but *Servius Tullius*, a Slave by birth, as born of *Ocriſia*, a Lady taken in the *Corniculan* warre. *Ocriſia*, as being of the beſt quality of the Captives, was preſented to *Tanaquil*, Wife to *Tarquinius*; and being left with child by her Husband, was delivered of a boy, which from the ſervile condition of his Mother was called *Servius*, and from his Father, *Tullius*. He from a hopefull and towardly child, became a deſerving and gallant man, inſomuch, that K. *Tarquin* thought him worthy of his Daughter, and the people of *Rome* of the Crown: For he married the one, and after the death of the murdered *Tarquin* was elected to the other, his predeceſſors iſſue being pretermitted. He held the reins of goverment 44. years, and was as deſerving a Prince as any, although omitted here by our Author, who treats of things not *Hiſtorically*, but *Poetically*, and after a groſſer manner. *Servius Tullius*

§. 83. *Tarquinius Superbus.*

The ſeventh and laſt of the Kings was *Tarquinius Superbus*, Sonne to *Tarquinius Priſcus*, and Sonne-in-law to *Servius Tullius*, who beſtowed his Daughter *Tullia* on him: A woman of a violent, unquiet, and ambitious ſpirit; who incited her Husband, *L. Tarquinius*, a man of the like temper with her ſelf, to murder the King her own Father, and by force to inveſt himſelf in the regal power; which he as boldly as wickedly effected: but adminiſtring that government as impotently, as he had obtained it wickedly; as alſo for the rape of *Lucretia* by his Son *Sextus*; He, with his whole family was expelled *Rome*, which from that time, of a Monarchy, became a free State. *Tarquin* tyrannized 25. years: ſo that *Rome* from *Romulus* to him was governed by Kings 244. years, as *Livie* computes it. And this was the infancy of the *Roman* State under the regal power; and indeed, as an Infant, it (being no more then able to crawl) had made but a ſmall advance in order to that greatneſs which it afterward atchieved: For that

people (which in proceſs of time, when it arrived to its *virile* eſtate or manhood, did bound its Empire with the riſing and ſetting Sun, and carried its victorious Eagles from the Northern to the Southern world) had not in 250. years gained above fifteen miles in circuit from their Cities walls, nor after ſo many battels, conqueſts, and triumphs extended their Territories further then a nimble Footman could run in two hours. As if it were in States as it is in nature, wherein we ſee that thoſe things which are deſigned for ſtrength and duration, do ſoberly, and by degrees arrive to perfection; but that thoſe which are ſoon in their wane and decadence, do ſuddenly, and as it were *per ſaltum* attain to their increment and conſiſtence. How often have we ſeen the power of a State terminate in one man, and the glory of a Nation breath out its laſt, when he expired? ſo circumſcribed a thing is greatneſs, and ſo tranſitory is that gaudy pomp which the world admires: but to return.

§. 84. *Brutus* and *Tarquin.*

Lucius Junius, the ſonne of *Marcus Junius* and *Tarquinia*, Siſter to *Superbus*, was the firſt who brought the ſirname of *Brutus* into the *Junian* Family: For he (ſeeing by the ſad examples of his own Father and Brother, lately murdered by the jealous Tyrant, that to deſerve highly was the higheſt treaſon, and that vertue was the moſt compendious way to ruine and deſtruction) counterfeited himſelf a fool, wherein he acted his part ſo to the life, that he purchaſed to himſelf and his Deſcendants the contemptible, but ſecure, nickname of *Brutus*, or the *Brute*: And in all appearance he continued ſuch, till a fair opportunity incouraged him to lay aſide the fools coat, and to appear in the more becomming dreſs of a man of wiſdome and courage: For he was the firſt, who having reſcued the oppreſſed people from the impotent rule of the *Tarquins*, changed the form of government from a *Monarchy* to a *State*, from *Regal* to *Conſular*; and was the firſt, who (together with his Collegue *Collatinus*) was inveſted in this new Magiſtracy; which was *annual*, and to be adminiſtred by two, on purpoſe to defeat and diſappoint thoſe advantages, which a ſingle and continued power might take upon the people who intruſted them.

them. They were called *Conſules, à conſulendo Reipublicæ,* from the care they took of the common good; (as *Cicero* will have it) or (as *Varro*) *quòd conſulere populum, & Senatum deberent,* becauſe they ought to adviſe with the Senate and the People in all affairs and deſigns. This office (as annual, and in the perſon of two) differed only from the Kingly government: otherwiſe they had the ſame enſigns and marks of ſoveraignty which the Kings had; for they had their twelve *Lictors* carrying the *Faſces,* or bundle of rods before them, with the *Secures,* or Axes, as before the late Kings: wherefore *Virgil* calls them here, *faſces receptos, viz. à regibus,* the Faſces or ſoveraign power wreſted out of the hands of the Kings. But to proceed; and I hope that the Reader will not think that I doe impertinently ſeek matter of diſcourſe, if I inlarge ſomething upon this Story; he ſhall find many particulars coincident with paſſages of our own times, and agreeing with the ſiniſter policies of our modern Innovators. *Brutus,* therefore (the principal vindicator of the peoples liberty) knowing that there was as much virtue required in maintaining what he had got, as in the primarie acquiſition, endeavours by all means poſſible to confirm and knit the as-yet-feeble joynts of his infant *Republick:* and to this end in the firſt place he cauſeth the people to ingage themſelves by oath againſt the government of a ſingle perſon; *jure-jurando populum adegit, neminem* Romæ *paſſuros regnare* : *Livie.* Secondly, he was very induſtrious in ruining and diſinabling the royal party, which indeed (by reaſon of *Tarquins* demerits) were but few, and thoſe either green-headed Courtiers, or ſuch of the Nobility, *quorum in regno libido ſolutior fuerat,* whoſe looſeneſs under a Kingly government were leſſe remarkable; all the friends (I ſay) of the ejected King were ſuddenly ſuppreſſed, amongſt the reſt *Collatinus,* the Husband of the raviſhed *Lucretia,* and *Brutus* his Coadjutor in the *regifuge,* and now Companion with him in office, was by his means (becauſe of *Tarquins* Family) both turned out of his place, and baniſhed his Country: nay, to ſtrike the greater terrour into others, who ſhould attempt the reſtitution of the *Tarquins,*

he did not only pronounce ſentence upon his own ſonnes, *Titus* and *Tiberius*, with others of the Nobility neerly allied to him, who were convinced to have held correſpondence with the *Common enemy*, but appeared an unmoved and irrelenting overſeer and exactor of their puniſhment; *& qui ſpectator erat amovendus, eum ipſum exactorem ſupplicii fortuna dedit: Livie.* Thirdly, he cauſed all the eſtate, both real and perſonal of the ejected Family, to be diſſipated and divided amongſt the people; knowing full well, that thoſe who had ſwallowed ſuch fair morſels, would be very hardly perſwaded to regorge them. *Bona regia diripienda plebi ſunt data, ut contactâ regiâ prædâ, ſpem in perpetuum cum his pacis amitteret.* On the other ſide the *Tarquins* were not idle; but finding by the diſappointment of the *late plot*, that it was in vain to hope to compaſs any thing by the aſſiſtance of *diſarmed, ſuppreſſed*, and *diſcouraged* friends *at home*, they (as in their caſe any would doe) implore forain aid, and flie firſt to the *Veientes* and *Tarquinienſes*, a people of *Etruria*, and implacable enemies to the *Roman* name. Theſe arme in the quarrel of the exiled Princes; and in this battel fell their great *Brutus*, but moſt remarkably; *Aruns* the ſonne of *Tarquin*, who commanded the enemies horſe, eſpying *Brutus* at the head of the *Roman* horſe, which he alſo commanded, crying, *Dii regum ultores adeſte, ye Gods, avengers of Kings, be preſent and aſſiſt me*, ſet ſpurs to his horſe and ran furiouſly upon *Brutus*, who as gallantly received his charge; to be ſhort, they pierced one the other with their lances, and fell down dead together. But after a long conteſt between the two Armies, and the loſs of 13000. men on each ſide, the *Romans* remained ſuperiours. *Tarquin* failing here, addreſſeth himſelf to *Porſena* K. of *Cluſium*, a potent Prince in thoſe dayes. Methinks *Livie* makes *Tarquin* recommend his caſe very *pathetically*, and to the purpoſe, to his brother King: it is a paſſage that I have often taken notice of, nor unworthy the tranſcribing. He hints to *Porſena* thus; *Ne orientem morem pellendi reges inultum ſineret; ſatis libertatem ipſam habere dulcedinis, niſi quantâ vi civitates eam expetant, tantâ regna reges defendant. Æquari ſumma infimis, nihil excelſum;*

celſum, nihil quod ſupra cætera emineat, in civitatibus fore. Adeſſe finem regnis, rei inter Deos hominesq; pulcherrimæ. A diſcourſe moſt pregnant and proper in this caſe, and which we may thus engliſh. He adviſeth *Porſena* as a King *not to permit this new faſhion of depoſing and expelling Kings to goe unpuniſhed; for that liberty in it ſelf was ſo ſweet and inviting, that unleſſe Kings did defend their crowns as vigorouſly as the people ſought their freedome, all things being reduced to an equality, there would be no diſtinction of degrees remaining in Cities or Common-Wealths: and that in concluſion there would be an end of Monarchie, a government the moſt approved both by Gods and men.* Theſe arguments, and the conſideration of his own caſe, ingaged *Porſena* in *Tarquins* quarrel; but after a vigorous attempt, and almoſt a victory, there was a ſudden pacification made between the *Romans* and *Porſena*, and *Tarquins* intereſt quite left out in the agreement, who (as reſtleſs as he was unfortunate) makes new applications to other friends; and by the intervention of *Mamilius Tuſculanus* (a perſon of chief note amongſt the *Latines*, and to whom *Tarquin* in his proſperity had married his Daughter) ſtirres up all the people of *Latium* againſt the *Romans*, whoſe greatneſs began to be ſuſpected and dreaded by all their neighbours; but after a long, doubtfull, and bloody fight, the victory remained ſtill with the *Romans*; wherefore *Tarquinius* (having loſt both his ſons in the warres, now grown old, and deſtitute of friends) gave over all further hopes of recovering his right, and retired himſelf to *Cumæ*, to *Ariſtodemus* the then Tyrant of that City, where the fourteenth year after his expulſion he by death put a period, as well to the fears and jealouſies of his late Subjects, as to his own miſerable, harraſed, and unpleaſant life. All Hiſtorians doe highly celebrate this action of *Brutus*; and it was once my fortune to be in company where I heard it very eagerly defended, and propounded as a commendable preſident, and fair copy for Subjects to draw by. I ſhall not make a formal diſpute upon the caſe, but only propound theſe following *Queries*.

1 Whether *Tarquin* was ſo inſupportable a Tyrant as Hi-

ſtories deliver him to be, or whether thoſe who rebelled againſt him, rendred him not ſuch in ſtory the better to palliate their own unjuſtifiable proceedings.

2. Whether, if he were ſuch, *Brutus* were to be juſtified, and his example to be followed.

3. Whether *Brutus* did what he did purely for the publick good, and not rather to avenge the injuries done to his private family.

4. Whether *Brutus* did what he did purely for the publick good, and not rather to get into the ſeat of him whom he had diſmounted.

5. If it were not ſo, why did he not, after the work was done, continue a private man?

6. Whether it be not probable, that he who could diſſemble ſo well, that he deceived the crafty *Tarquin* himſelf, and paſſed for a fool, till he got an opportunity to oppreſs him and his Family, might not as well diſſemble with the people, and pretend to be a great aſſertor of their liberties, till ſuch time as he could ſecurely fool them out of them.

7. Whether the character *Livie* gives of him, *viz.* that he was, *juvenis longè alius ingenio, quam cujus ſimulationem induerat*, a man of a farre different diſpoſition and temper then what he ſeemed to be, doe not render him as a great cheat and diſſembler, and to be ſuſpected as to this our laſt *Quære*.

8. Whether his depoſing *Collatinus*, and his putting his ſons to death, were not for the better colour of his deſigns, and to beget a greater belief of his integrity, that he might be truſted with the greater power.

9. Whether *Liberty* be a juſt pretence.

10. Whether all innovating Rebels muſt not of neceſſity, if they invade the regall power, deſtroy the *liberty* they pretended to aſſert.

11. Whether experience doth not tell us, that this ſaying of *Tacitus* is an irrefragable truth; *ut imperium evertant, libertatem præferunt, quam ſi everterint, ipſam aggredientur libertatem*: thoſe who deſign a change of government, inveagle the people with a pretence of liberty, which if they effect, them-

themſelves, invade that liberty, they lately ſeemed to patronize.

12. Whether this ſaying of *Tacitus* hath not been verified in the flagitious proceedings of the *Fanaticks* of our age, &c.

§. 85. The 3. *Decii*.

Of the Family of the *Decii* there were three, *viz.* the Father, Sonne, and Grandſonne, who for their lives loſt in their Countries ſervice were deſervedly famous: the Father (who was *Conſul* with *T. Manlius Torquatus, an. urbis conditæ* 415.) did in the warre againſt the *Latines devove* himſelf, *i. e.* with ſtrange imprecations and invocations bequeath and vow himſelf to death. For when it was revealed in a dream to both the Conſuls, that that ſide ſhould be victorious whoſe General ſhould die in the fight; and when it was agreed, that of the two *Conſuls*, he whoſe wing did firſt give place, ſhould *devove* himſelf. *Decius* ſeeing the wing which he commanded ready to flie, having pronounced after *Valerius* the high Prieſt the ſolemn words or form of the *Devotion*, mounted his horſe, and with his ſword drawn, made an impreſſion into the thickeſt of the almoſt-victorious enemies; whereſoever he came a ſudden fear invaded them: *quacunque equo invectus eſt, ibi haud ſecus, quam peſtifero ſidere icti pavebant: Livie*: at laſt he fell, and by his death procured victory to his neer-conquered party. See this ſtory in *Livie. l.* 8. as alſo in *Val. Max. l.* 5. *c.* 6. and *Florus l.* 1. *c.* 18. *Decius* the Son was four times *Conſul*; in all which ſo often repeated honours he diſcharged and acquitted himſelf much to his own praiſe, and his Countries advantage. In his fourth *Conſulate* with *Q. Fabius Maximus Rullianus, an. urb.* 458, in that warre againſt the confederated armies of the *Gauls, Samnites, Umbri* and *Tuſcans*, following his Fathers example, he devov'd himſelf alſo; and charging into the thickeſt of the now-prevailing enemy, reſtored the loſt victory to his own party: See *Livie l.* 10. The form and manner of a military *Devotion*, as we may collect out of *Livie* was this: The General of the wavering and declining Army, plucking off his *Paludamentum*, or Souldiers Coat, put on his *Prætexta*, or purple-guarded Robe, ſuch as he uſed to wear in the City; then covering his head, and holding his erected

Decius the Son.

rected hands (which were hidden under his Robe) out at his chin, and ſtanding upon his lance, he repeated theſe ſolemn words after the *Pontifex* or High-prieſt : Janus, Jupiter, *Father* Mars, Quirinus, Bellona, *ye* Lares, Novenſiles, *and* Indigetes; *ye Gods who præſide over us and the enemy; ye Gods infernal, I pray ye, I worſhip ye, I ask and require ye to give ſucceſſe to the* Roman *forces and army, and to purſue the enemies of the* Roman *people with terrour, fear, and death. As I have ſolemnly pronounced theſe words, ſo I devove, bequeath, and give my ſelf with the legions and auxiliaries of the enemy to the infernal Gods and Mother* Tellus, *for the State, Army, Legions, and Auxiliares of the people of* Rome. Theſe words pronounced, he girded his Robe with a *Cinctus Gabinus*, ſuch a girdle as the *Gabii* uſed, and mounting his horſe with his ſword drawn, ruſhed into the thickeſt of the enemy. By this means (by the Devils impoſture ſucceeding, and made effectuall) they imagined that they bore away with them all the evil fortune which was like to betide their own party into the enemies army, and tranſlated that *diſanimation* and fear which was ready to invade themſelves unto the conquering ſide; and that they being by the repeating theſe ſolemn words, *devoted* or accurſed (for *devotus* and *execratus* are the ſame) carried a curſe along with them whereſoever they either went, or fell. But this was not often put in practiſe; theſe two only occurre in the *Roman* Hiſtory. In the *Greek* we read of *Codrus* King of *Athens*, who did the ſame. But to proceed; *Decius* the Grandſon did not (as ſome affirm) *devove* himſelf, as his predeceſſors did, but being *Conſul* with *P. Sulpicius Savenius, ann. urb.* 474. was ſlain fighting for his Country in the warre againſt King *Pyrrhus*: of theſe three thus, *Cic. l.* 1. *quæſt. Tuſc. Si Mors timeretur, non cum* Latinis *pater* Decius *decertans*; *cum* Etruſcis *filius*, *cum* Pyrrho Nepos, *ſeſe hoſtium telis objeciſſent* : *Were death a thing to be feared,* Decius *the Father fighting with the* Latines, *the Son with the* Tuſcans, *and the Grandſon with* Pyrrhus, *had not run upon the enemies weapons.* But the glory of this illuſtrious Family laſted not long, but expired with theſe three; after whom we read not of any of the *Decii*, famous either in peace or warre,

A military Devotion.

Decius the Grandſon.

warre, or who bore any office of note in the Commonwealth: they were but a *plebeian* Family, and preferred to those honours and dignities for their virtue and valour. We will add those verses of *Juvenal* concerning these *Decii*, as an *Epitaph* to be inscribed on their Tomb, who in his eighth *Satyr* gives them this luculent *Elogie*:

Plebeiæ Deciorum *animæ*, plebeia *fuerunt*
Nomina; *pro totis legionibus hi tamen, & pro*
Omnibus auxiliis, atq; omni pube Latinâ
Sufficiunt Diis *infernis*, Terræq; *parenti*:
Pluris enim Decii *quàm qui servantur ab illis.*

To the *infernal* Gods and Mother *Earth*
The *Decii* (though of a *plebeian* birth)
For all our Legions, our Auxiliaries,
And youth, were deem'd a worthy sacrifice:
For the *Heroick Decii* then whate're
By them was sav'd of greater value were.

§. 86. *The Druſi.*

Druſus was a *cognomen* of the Family of the *Livii*, which (according to *Ant. Auguſtinus de fam. Rom.*) were distinguished into the *Dentri*, *Salinatores*, *Libones*, *Æmiliani*, *Claudiani*, and *Druſi*. The first of the *Druſi* was *C. Livius Druſus*, who (according to *Suetonius in vit. Tiber.*) took the firname of *Druſus*, from *Drauſus*, a General of the enemy by him slain; transmitting the fame to his posterity. His great Grandson, *M. Livius Druſus*, being *Tribune* of the people with *C. Gracchus*, discharged himself so wisely and faithfully in the Senates behalf, that he got himself the honorable title of *Patrónus Senatus*: *Sueton. in Tib.* and *Plutarch in Gracch.* *Tiberius Cæsar* was by the Mothers side ingrafted into this Family; for *Livia Druſilla* was Daughter to *Livius Druſus*, who took part with *Brutus* and *Caſſius*; and after their defeat (following them in their example, as well as in their Cause) slew himself. Him *Paterculus* calls *virum fortiſſimum & nobiliſſimum*, a right noble and valiant person.

Laſtly, of this branch of the *Livii* was that hopefull young Prince *Druſus Nero*, younger Brother to *Tiberius*, and Father to the excellent *Germanicus*, for whoſe ſake (as being Son to *Livia Druſilla Auguſta*, and ſo intirely beloved by his Father-in-law *Auguſtus*) it is credible that the Poet (who took all occaſions to honour that Family) hath inſerted the name of the *Druſi* in this illuſtrious Catalogue. I doe much wonder that *Servius*, with the reſt of *Virgils* Interpreters, ſhould imagine, that under the name of *Druſus*, the Poet underſtands here that *Claudius Nero*, who being Conſul with *M. Livius Salinator*, *an. urb.* 546. defeated *Aſdrubal*, the brother of *Annibal*: when the *Nero's* were not of the *Livian* Family (as were the *Druſi*) but of the *Claudian*; nor till *Tib. Nero* (Father to the Emperour *Tiberius*) did (by marrying *Livia*) match into that Family, did any of the *Nero's* aſſume the name of *Druſus*; whereof *Druſus* the Father of *Germanicus* was the firſt.

§. 87. *Tit. Manlius.* The *Manlian* Family, not onely as a patrician, but as a ſourſe and ſeminarie of deſerving Patriots, was one of the moſt eminent of *Rome*, and which from the expulſion of the Kings flouriſhed in high repute till *Cæſar* and *Pompey's* time. Theſe were branched into the *Vulſones*, *Capitolini*, the *Imperioſſi*, and the *Torquati*: *Ant. Auguſt.*. The firſt of the *Torquati* (then whom no one of that Family was more famous) was *Titus Manlius*, the Son of *Lucius*, ſirnamed *Imperioſſus*; ſo called from his haughty and imperious nature; which appearing in all his proceedings, was yet more eminent in the unnaturall uſage of this *Titus*, his Son, whom for no other reaſon, then for that he appeared to him to be leſſe vigorous than what became the *Manlian* name, he in a manner caſt off, and bred up in the Country amongſt his Hinds and Plow-men: For which his unbeſeeming deportment *M. Pomponius*, Tribune of the people, had prepared a publick Indictment and Accuſation before the people againſt him. The young *Manlius* underſtanding the intention of the *Tribune*, goes privily, arm'd only with a knife, to the City, finds out *Pomponius*, takes him aſide, and there draws his knife, threatning immediately

diately to dispatch him, unless he would swear to let fall his accusation against his Father; which for fear he swore to doe. This undeserved piety of the Sonne procured an absolute remission of the intended prosecution to the Father, and immortall honour to himself; insomuch that at the next election of Officers for the supply of the *Legions*, he (though friendless, obscure, and unknown) was made a *Legionary* Colonel. This action of his speaking in him no common soul, was but a prologue to more worthy performances. For when the *Romans* had drawn out their Army against the *Gauls*, now within three miles of the City, and divided from them only by the River *Anien*, a certain *Gaul* of a vast stature, terrible aspect, and Giant-like proportion, came forth upon the bridge, and in proud and scornfull words challenged any one of the enemy to fight with him hand to hand; but when a general silence testified as generall a fear, and every one seemed to preferre his own personal safety to the honour of the publick, *Titus Manlius* coming forth, addressed himself (as *Livie* makes him speak) in this manner to the General: *Sir, as a Souldier* (sayes he) *I think it my duty not to fight, were the advantage never so inviting, without my Generals command: If you please to permit, I will make that insolent* Barbarian *know that I am descended from that* * *Family which forced the invading Troops of the* Gauls *from the Capitol.* The General embracing him, encouraged him to the Combat; wherefore his companions having put on his arms, he takes a Foot-mans shield, and a Spanish sword in his hand (in those dayes short ones were in use amongst those of that Nation) as a more proper weapon for that close fight which he intended. Thus armed, he advanceth towards the *Gaul*, foolishly insulting, and (out of scorn) often lolling out his tongue. They were very unequally matched, as to the outward appearance; the one had a personage remarkable for its bulk, glittering in richly-gilt armes, and dressed up in changeable-coloured silks; the other was of a middle, but Souldier-like stature, not at all regardable either in his habit or presence. He marched on soberly, without any noise, exultation, or flourishing his armes, but (scorning all such vain

* *Viz.* from *Manlius capitolinus.*

expreſſions of courage, reſerved himſelf for the triall of the approching fight. And now they draw near, when the *Gaul* like a huge Mountain of fleſh over-topping the other, oppoſed his ſhield with his left arme to the ſword of the invading enemy, and with his right, let fall a weighty blow with a great noiſe upon him. The *Roman* bearing the point of his ſword upward, ingag'd the lower part of the *Gauls* ſhield with his own, and there inſinuating and working himſelf in within the body and the armes of the other, ſheltered his whole body from the danger of all blows; and lying like a ſmall veſſel under a high carv'd ſhip, wounded him with often repeated thruſts in the bottom of his belly, till at laſt he fell dead at his feet. Nor did he offer any violence to the proſtrate body, but onely taking off the gold chain, which he wore about his neck, put it (all bloody as it was) about his own: whence from *Torques*, by which the *Latines* underſtand a chain, He, and his poſterity after him, were called *Torquati*. Thus *Livie* deſcribes this ſignal Duel. *Q. Claudius Quadrigarius* (a far more ancient Author) differs in many particulars from this narrative, as you may read him cited by a *A. Gellius l. 9. c. 13.* The event of this fight was ſo conſiderable, that the *Gaulick* Army, utterly diſmay'd at the worſting of their Champion, diſlodged the next night; and making a ſudden and diſorderly retreat, left their Camp, with much ſpoil and booty behind them. There is a third particular recorded in Hiſtory touching this *Manlius*, and ſuch an one as never in my reading occurred in any prophane Story. Twenty two years after this exploit, *viz. an. urb.* 415. *Torquatus* was choſen *Conſul* with *P. Decius Mus.* Both the *Conſuls* were in the field with a very powerfull Army ready to ingage the *Latines*, an enemy very conſiderable in regard of their numbers, force, armes, and diſcipline, in all which they equalled the *Romans* themſelves; inſomuch that it was thought requiſite to revive the ancient diſcipline of warre; to which end divers orders were iſſued forth; amongſt the reſt it was proclaimed, that no perſon whatſoever ſhould, upon pain of death, fight the enemy without ſpecial command from the Generals. It hapned that *T. Manlius*,

lius, Sonne to the *Conſul,* being ſent abroad with a ſmall party to view in what poſture the enemy lay, came near that quarter where the *Tuſculan* horſe lay encamped, under the command of *Geminius Metius,* a perſon of high repute for his valour and skill in horſemanſhip. He eſpying, and knowing the *Conſuls* Sonne, called out to him, and in reprochfull terms challenged him to the Combat: young *Manlius* as readily accepts the invitation; and both ſetting ſpurres to their horſe, ran furiouſly at each other; but in the encounter the *Roman* ſlew the *Latine,* and gathering up the ſpoils of the ſlain, returned with his Troop in a triumphant manner to the Tent of his Father, the *Conſul,* where entring, he ſalutes him in this manner; *That all may know, Sir, that I am the Sonne of ſo worthy a Father, I preſent you with theſe ſpoils, which when challenged I took from the ſlain enemy.* Which when the Father heard, he preſently turned away from his Son (who expected a more cheerful reception) and commanded a Councel of war by ſound of trumpet forthwith to be aſſembled. The Councel being met, he thus began; the words are *Livies: Since thou,* T. Manlius, *regarding neither the Conſuls Command, nor the reſpect due to thy Parent, haſt (againſt our expreſs order) ingaged with the enemy, and as much as in thee lay overthrown that military diſcipline upon which the* Roman *State hath to this day ſtood and flouriſhed, and haſt reduced me to that ſad neceſſity, that I muſt either forget the intereſt of the Common-wealth, or my ſelf, and mine own relations; I will rather ſuffer in thy puniſhment, then that the Common-wealth ſhould be in the leaſt prejudiced by thy miſdemeanor: we ſhall both of us be a ſad, but a wholſome preſident to the ages to come. Truly both that ingenite affection which I have for thee as my child, together with this* ſpecimen *of worth and gallantry which thou haſt now given, move me not a little: But ſince the* Conſular *authority is either to be eſtabliſhed by thy death, or by thy impunity to be for ever aboliſhed, I think that even thou thy ſelf (if thou haſt any of my blood running in thy veins) wilt not refuſe to reſtore by thy* punition *that military diſcipline which by thy* default *thou haſt deſtroyed. Goe Lictor, do thy office.* The ſentence was no ſooner pronounced then it

was put in execution, and a gallant, but unfortunate ſonne, by a ſevere, but wiſe, Fathers command, brought to an untimely end, being to the great terrour and grief of the beholders publickly beheaded. This action might adminiſter copious matter for a declamation: much might be ſaid for, much againſt it; however it argued a greatneſs of ſoul in the Father not to be expreſſed: the effect of it was the eſtabliſhing of the *Roman* diſcipline, not only for the preſent, but for the future. *Manlius* his example living freſh in the memory of all military men, ſo long as the *Roman* name ſurvived. Thus you ſee the reaſon why *Virgil* ſayes

——————————— *ſævumq́; ſecuri*
Aſpice Torquatum.———————

§. 88. *Furius Camillus*

The *Furian* Family, a *Patrician*, was divided into the *Fuſci*, *Medullini*, *Pacili*, *Purpureones*, and the *Camilli*: of theſe there were many men of great note and truſt in the Commonwealth; but ſo great was the merit of *M. Furius Camillus*, ſo many and ſignal his good ſervices done for the State, ſo high and often-repeated his commands and dignities, that he did not only eclipſe thoſe (otherwiſe deſerving men) of his own Family, but even all thoſe of the whole age wherein he lived. He was a perſon (doubtleſs) indued with all moral and political virtue, the beſt Man, and the beſt Citizen *Rome* ever bred. We will make good this our character in ſome few of his moſt eminent atchievments; when he was a private Souldier under the Dictator *Poſtumius Tubertus*, in the warre againſt the *Æqui* and the *Volſci*, he was the firſt who advancing before the Army, gave the charge upon the enemy; wherein being hurt in the thigh with a lance, he did not withdraw out of the fight, but plucking out the truncheon, with the ſpear, which was broke in the wound, charged couragiouſly on, and by his example ſo animated his own party, and diſheartned the enemy, that the victory was chiefly due to his undaunted valour and forwardneſs. And this was the original of his advancement, and that firſt ſtep by which he climb'd that high ſcale of his following preferments. For he

was

was five times choſen *Dictator*, ſix times *Military Tribune*: He triumphed four times; was made *Cenſor* once, and thrice *Interrex*. By the way we may obſerve theſe following mutations in the form of the *Roman* government under a State; firſt, from the *Conſular* government to that of the *Decemviri*, *an. urb*, 302. But this laſted not above two years, the *Conſular* rule being re-eſtabliſhed; which was again laid aſide, and the adminiſtration of affairs put into the hands of a certain number of *Military Tribunes*, *with the full power of the abrogated Coiſuls*, *an urb*. 328. they were called *Tribuni militum Conſulari poteſtate*, to diſtinguiſh them from the *Tribuni militum*, which were only Colonels of the Army. And this form of policy was interrupted by the incroachment of the *Tribunes* of the people, who for five years held the reins of government without any *Curule* Magiſtrate. A *Curule* Magiſtrate was ſuch who had the right of riding in a *Curule* Chair, as *Conſuls*, *Prætors*, *Cenſors*, *&c.* as we ſhall ſhew more largely anon. This power determining, the *Militarie Tribunes* were again reſtored, who continued five years in their Magiſtracy; and then the *Conſuls*, after ſo many revolutions, were impowred again; ſo that the *Conſulate* was laid aſide for the ſpace of 45. years, as *Sextus Rufus* computes it. And this is the reaſon why *Camillus* (who had been preferred to all dignities in the Common-wealth) never came to be *Conſul*, becauſe during his time the *Conſular* power was quite exauctorated. In his firſt *Dictatorſhip* he won the City of *Veii*, which had held out moſt obſtinately againſt the beſieging *Romans* for the ſpace of ten years; the moſt memorable ſiege, excepting that of *Troy* and *Numantia*, that prophane Story preſents us with; for which he triumphed.

But his behaviour to the treacherous Schoolmaſter is very remarkable, and ſpeaks him to have been a perſon of high honour. *Camillus* being *Militarie Tribune* and General, entred the Country of the *Faliſci*, and laid ſiege to their principal Town, *Faleria*. There was in the City a certain Schoolmaſter, the general and only Educator of the Youth; he aſſembling all his Pupils, with divers of the children of the moſt wealthy

wealthy and eminent Citizens, under pretence of taking the aire, trains them all out of the City, and leads them into the enemies Camp, where he offers to betray them all to *Camillus*; who ſo farre diſdained the diſingenuous dealing of the falſe Pedant, that after his *Lictors* (by his command) had ſtript him ſtark naked, and bound his hands behind him, he cauſed the Scholars, with whips and rods, to drive their treacherous Maſter before them to the City, adding, *That it became not a perſon of honour to ſeek victory by baſe and indirect means, but to conquer by open valour, and diſcreet conduct.* But mark the ſucceſs: The *Falerians* (whom all the battering rams of the *Romans* could not make to ſubmit) were ſubdued by the handſome deportment of the truly-honorable *Camillus*; to whom they forthwith ſent Commiſſioners to treat, and conclude a peace, with the rendition of themſelves and their City to the free diſpoſe and mercy of that enemy whom they did but now deteſt and defie. Yet could not this deſerving *Patriot* avoid the envy and malice of his ill-requiting *Citizens*, who for divers trivivial piques, and inſignificant exceptions againſt him, never ceaſed, till they had forced him to forſake his native ſoyl, and to withdraw himſelf, as an Exile, to the City of *Ardea*: yet could not this unworthy uſage make *Camillus* to be leſs then himſelf; nor though his native ſoyl had ſhewed her ſelf a *Stepmother* to him, would he prove an unkind *Son* to her; but in the greateſt extremity that ever *Rome* was in, he appeared a ſeaſonable deliverer, whilſt he (being in his abſence nominated *Dictator* by that poor remain of the *Roman* Commonwealth, which was then, and had been for ſeven moneths beſieged in the *Capitol*) reſcued the City from *Brennus* and his *Gauls*, now triumphing in thoſe ugly ruines they had barbarouſly made; and by force expelling them, did ſoon turn their triumphs into a tragedy, and deprive them of all their late taken ſpoils and trophies; whence he is rightly ſayd here, *Signa referre*, to recover (as he did) the loſt enſigns of the conquered *Romans*. *Rome* was ſack'd and burnt by the *Gauls*, *an. urb.* 365. a ſad and memorable *Æra*. Nor did *Rome* owe its being to the valour and arms of *Camillus* more then to his counſel

ſel and eloquence; for when the people were generally bent to quit the deſolated and ruined City, and to tranſplant themſelves to *Veii*, their late conqueſt, he diſſwaded them from their intent, and adviſed them to rebuild their native City; wherein he at laſt prevailing, *Rome* (being in one year reedified) *Phœnix*-like ſprung up more beautifull out of its own aſhes. And now *Camillus* having in his third *Dictatorſhip* overthrown the *Latines* and the *Volſces* combined together; in his fourth done his utmoſt endeavour to ſuppreſs the ſedition of the Commons, who urged to have one of the *Conſuls* to be a *plebeian*; in his fift once more vanquiſhed the *Gauls*, who came with a powerfull army to revenge that total rout they had received ſome years paſt; having (I ſay) to his laſt been with conſtant good ſucceſs imployed in the ſervice of his Country, he (to the great grief of all good men) died of the plague: *Vir verè unicus in omni fortuna, princeps pace bellóq́; &c.* as *Livie* ſaies of him; *A man truly the ſame in all fortune, and who in peace and warre had ſtill the preeminence.*

It was now about 700. years ſince *Romes* foundation, §. 89. wherein partly under *Kings*, partly under *Conſuls, Dictators, Cæſar & Pompey.* *military Tribunes*, and *Prætors*, it had made the beſt part of the habitable world ſtoop to its victorious Eagles; ſo that it was now above all fear or danger of a foreign force; nor could any thing hurt *Rome* but it ſelf. To be ſhort, the *Roman* Empire was now arrived to that fatal greatneſs, which is alwayes antecedent either to a declenſion, or a change:

——— *lætis hunc numina rebus*
Creſcendi poſuere modum. ——— Lucan.

Thus to *luxuriant* fortune we doe ſee
That heav'n hath ſet a fatal boundarie.

Such (I ſay) was the face of things in the *Roman* State, when theſe two Grandees, *viz. Cæſar* and *Pompey* (the ſouls now appearing before *Anchiſes*) puſh'd on by ambition and emulation, involved their native ſoil in moſt bloody warres. *Cæſar*

could brook no ſuperior, *Pompey* no equall : *Cæſar* pretended a righting himſelf againſt the Senate, and a party there who oppoſed his (as he thought) but reaſonable requeſt, in ſuing for the *Conſulſhip*; *Pompey* pretended the *Senates* and Common-wealths cauſe, which indeed carried more plauſibleneſs with it, though it is more then probable that the *Publick* was the leaſt thing intended by either of the Captains; and that whoſoever had been victorious, that had fared alike. *Pompey* having in deſigne (had he ſucceeded) to have done what *Cæſar* did : But whatſoever their ſecret aims were, the cauſe of both parties arming themſelves was certainly this; *Cæſar* (having done moſt eminent ſervice for the State in *France*, *Britanny*, and *Germany*) required, that (though abſent) he might at the next election of *Conſuls* be choſen; a requeſt (conſidering his merit) not in the leaſt unreaſonable : this was once aſſented to, *Pompey* himſelf appearing for it : but afterward (upon ſome ſuſpicions and jealouſies) revoked, and *Cæſar* commanded to quit his Army, and as a private man to come in perſon, and to preferre his Suit; which if he refuſed to doe, he was forthwith to be proclaimed an enemy to the State, and to be proceeded againſt as a Traitor. Their drift being only to deveſt him of his power, and then to call him to an account for many things they had to alledge againſt him. But *Cæſar* perceiving the deſign of his enemies (amongſt which *Pompey* now openly declared himſelf) did not only not quit his Army, but advancing towards *Rome*, filled all places where he came with terrour and *conſternation*; inſomuch that the *Conſuls* with the *Senators*, and *Pompey* their General, leaving the City to *Cæſar*'s mercy, fled into the furtheſt part of *Italy*, where thinking themſelves as inſecure, they from *Brundiſium* paſſed into *Epirus* : *Cæſar* by this means remaining abſolute Maſter of all *Italy*. Then returning to *Rome*, He, with *P. Servilius Iſauricus*, was the ſecond time made *Conſul*, *an. urb.* 706. Having ordered things to his mind in the City, and inriched himſelf by the direption of the publick treaſury, he went into *Spain*, where having ſubdued *Pompeys* Lieutenants there, and ſecured that Province, he returned to *Rome*, from whence he

he marched with his Army to *Brundiſium*, and thence about the Nones of *January* this very year 706. he tranſported his Legions to *Oricum*, the moſt convenient Port of *Epirus*; and about the twentieth of *July* following fought with, and utterly routed *Pompey*, near the City of *Pharſalus*, ſeated upon the River *Enipeus*, in *Theſſalie*; whence the plains adjoyning (where this fatal quarrel was diſputed) were called the *Pharſalian* fields. The effect of this victory, with the following ſucceſſes in *Ægypt*, *Africa* and *Spain*, was the change of the government from a State to a Monarchy, begun in *J. Cæſar*, confirmed & eſtabliſhed in *Auguſtus*, under the name and title of *Imperator*; which word (although originally it ſignified a General of an Army only, ἡγεμὼν, and that more ſtrictly, ſuch a *General* as having obtained ſome notable victory over the enemy, was by his Souldiers ſaluted by the name of *Imperator*) became afterward equivalent with *Princeps*, and was the title of the *Roman* Emperor, with this diſtinction (as *Lipſius* obſerves upon *Tacitus Annal. l. 3. numero* 173.) when by *Imperator* we underſtand a *General*, then it is ſubjoyned, as an *agnomen*, or additional name and title, as *P. Cornelius Scipio Imperator*, or *General*: but when it ſignifies the ſacred Majeſty of the *Roman* Prince, then it is prefixed as a *Prænomen* preceding, as our *Chriſtian* name doth to the *Sirname*; as *Imperator Cæſar Auguſtus*, the Emperor, &c. and thus you ſhall find it uſed in ancient Coins, Medals and Inſcriptions; in which ſenſe the Greeks render it αὐτοκράτωρ. This is a note not to be omitted.

§. 90. *L. Mummius.*

And now we come to *L. Mummius Nepos*, who being Conſul with *Cn. Cornelius Lentulus*, *an. urb.* 608. ſubdued the *Achæans*, took and razed *Corinthus*, the capital City of that Province, for which he triumphed, and purchaſed the *agnomination* of *Achaicus*. But to give you a brief ſurvey of the *Achæan* warre, with the character of *L. Mummius*, you muſt know that the *Achæans* (then the moſt potent people of *Peloponeſus*, and Lords of the better part of that Iſland) picking a quarrel with the *Lacedæmonians*, with deſign to ſubdue them, made incurſions into their Country: whereupon the injured

Spartans make their applications to the Senate and people of *Rome*, under whose protection they were: a welcome message to the *Romans*, who desired but a fair pretence to make warre upon the *Achæans*, now the only powerfull and unsubdued people of all *Greece*: wherefore they forthwith dispatch their Embassadours, with commission to take cognizance of, and to decide the difference betwixt these two States. But the *Achæans* did not only not give ear to any thing tending to a pacification, but offered new injuries to the *Lacedæmonians*, and (against the Law of Nations) many indignities to the Commissioners themselves, even to the throwing their ordure upon them as they passed the streets: For which affronts warre is denounced against them, and an Army under the Command of *L. Mummius* appears at the very entrance of the *Isthmus*; where a battel was fought betwixt them and the *Romans*, who obtaining a signal victory, marched directly to *Corinth* (not farre distant from the place of battel) which they easily took, raz'd, and burnt, and (having put all the men to the sword) sold the women and children for slaves. *Corinth* was raz'd by *Mummius* the same year that *Carthage* was by *Scipio Æmilianus* 952. years after its foundation by *Ales*, the sonne of *Hyppotes* (as *Paterculus* computes it.) Of the *Achæan* warre see *Florus l.* 2. *c.* 16. *Justin. l.* 34. *Liv. epit. l.* 52. The Citizens of *Corinth* were very wealthy in Coin, Plate, Jewels, Statues of Gold, silver and Brass: from the confusion of all which Metals in the conflagration of the City, proceeded that precious compound which from thence was called *Æs Corinthium, Corinthian Brass*: Vessels made of this mixture were most highly prized by the Ancients. This is now reckoned by *Pancirollus* amongst those things which are lost: *rer. deperd. tit.* 34. The whole *Peloponesus* following the fate of *Corinth*, because subject to the *Romans*; amongst the rest the Cities of *Argos*, the Metropolis of the Province of *Argolis*, from whence the *Greeks* were called *Argi, Argivi*, and *Argolici*, and *Mycanæ*, the seat of *Agamemnon*, the *Greeks* General against the *Trojans*: Both these had furnished forth supplies in that war: see *Homer Il.* 2. And therefore the Poet in the person of *Anchises*

chiſes doth very properly foretell their ſubverſion; which Propheſie was fulfilled in the perſon of this *L. Mummius*, who herein did avenge his Granſires of *Troy* (for the *Romans* were of *Trojan* extraction) upon the *Greeks*, their enemies, for all the injuries by them done, and particularly for the violation of *Minerva*'s Temple, by the taking the *Palladium out of it*, and by *devirginating Caſſandra in it*: *Æneid. l.* 2.

Ultus avos Trojæ, *temeratáq́; templa* Minervæ.

But I cannot but admit of the juſt exception of *Jul. Heginus* againſt *Virgil* in this place: See *A. Gell. l.* 10. *c.* 16. for confounding the warre againſt K. *Pyrrhus* (who derived himſelf from *Achilles*, whoſe known *Patronymick* was *Æacides*, from his Grandfather *Æacus*, from whom all his deſcendants took the name of *Æacidæ*, as *Virgil* makes *Pyrrhus* here) with the *Achæan*; a groſs *parochroniſm* doubtleſs, both in regard of the time of the warre, as alſo of the perſons who managed it: for the warre againſt King *Pyrrhus* (which was alſo called the *Tarentine* warre) was begun *an. urb.* 472. and laſted ſix years; and was managed by divers Generals, of whom the moſt famous were *C. Fabricius*, and *Manius Curius*: of the firſt we ſhall ſpeak anon; the latter was he who ended this warre, and drove *Pyrrhus* out of *Italy*. But the *Achæan* war was 136 years after this, *viz. an. urb.* 608. *L. Mummius* being General; ſo that this verſe,

Ipſumq́; Æacidem, *genus armipotentis* Achillei

is by ſome left out; as it is thought *Virgil* would have done upon a more ſerious review: See *A Gell. ibid.* Nor can I in the leaſt aſſent to the learned Jeſuit *De la Cerda* upon this place, whom our *Farnaby* alſo followes: Both theſe interpret theſe three laſt verſes, *viz.*

Eruit ille Argos, Agamemnoniaſq́; Mycænas, *&c.*

of *Æmilius Paulus*, to whom they ſay this *(ille)* referres; and *Æacides* of *Perſeus*, whom *Æmilius* conquering, with him broke and overthrew the *Macedonian* Monarchy, and

made that with *Greece* a Province to the *Roman* Empire: the reasons of *De la Cerda* (who labours earnestly to make good his assertion in justification of *Virgil* against the calumnie of *Heginus*, as he terms it) are but at the best but conjectures; there is nothing positively proved out of good Authors. But I desire him to shew me where he finds, first that *Æmilius* had any thing to doe with *Peleponesus*, or that after his victory over *Perseus* he made warre upon the *Peloponesians*. *Plutarch* (who writes his life, and with whom all those who speak of those times agree) makes no mention of any such thing; which had been a particular not to be omitted, had it been so. But after the *Macedonian* victory, and the settlement of affairs there, brings him home through *Epirus* into *Italy*. Beside, the *Macedonian* warre and the *Achæan* were different, both in respect of time (that being *an. urb.* 586. and this 608. twenty two years after) and of the Generals, *Æmilius* commanding in that, and *Mummius* in this. Secondly, to derive *Persens* from *Achilles*, is an assertion as little supported by History as the former. It is probable, that had it been so either really, or had he had the vanity to have assumed it to himself, Historians would not have omitted it, especially the *Roman*, whose honour (they being victorious) would have been the greater, the more illustrious the person had been whom they subdued. By the Mother-side (which is the surer) I am certain that he was farre enough from touching *Achilles* in blood: For (as *Plut.* testifies in *Æmil.*) his Mother was but a Taylors Wife of *Argos*, called *Gnathænia*, on whom King *Philip's* Father begot him. As for his alliance by the Fathers side, the first of this race was *Antigonus*, one of *Alexanders* Captains, in whose time there is little or nothing said of him; who had he been of that illustrious extraction, would doubtless therefore have been more notable, since he was a person otherwise very deserving, and a great Souldier, as in the following warres after *Alexanders* death he made appear. But, what is most evincing, is, that *Plutarch* (a most diligent writer) who wrote the life of *Demetrius*, this mans Sonne, makes no mention of his descent from *Achilles*, but only that he was the Sonne of *Antigonus*,

and

and no more; so that it is true that *Perseus* was born of a royall stem, but the original of his Family was but a private person, *viz. Antigonus*, who with his Sonne *Demetrius* called himself King, after the defeat of *Ptolemy* in the naval fight at *Salamina*, some seventeen years after *Alexanders* death. *Demetrius* was the first of this line, who was King of *Macedon*: Second, *Antigonus Gonâtas* his Sonne: Third, *Demetrius* the second: The fourth, *Antigonus Doson*, who was indeed but *Protector* to *Philip* the Sonne of *Demetrius* the second, and his Fathers Cousen: The fifth, *Philip*, Sonne of *Demetrius* the second: The sixth, *Perseus*, of whom we now speak: in which Pedegree we find not where *Perseus* can be termed *Æacides*, as descended from *Achilles*: if we therefore dissent herein from the learned *Jesuit*, and rather stick to our above-given interpretation of this place. I hope we shall not be thought to have done it without reason: nor let the Reader conclude that we insist too much upon these *minutiæ*, little inconsiderable nicetie, whilst we spend so much time and paper in this or the like speculations; they may haply appear to be such to a vulgar intellect, those that are of a more refin'd and criticall complexion will not (I hope) look upon these or the like excursions, as altogether impertinent.

Before we conclude this §. we will add a line or two touching the family and person of *L. Mummius*, who was not indeed of ancient extraction, or to be reckoned amongst those names which have been in frequent and high employments, but of those whom the *Romans* called *Novi Homines, New men*, or *Upstarts*; under which notion is understood such an one as was the first of his name or family who came to be advanced to the *Consular* dignity, or any *Curule* Magistracie. By the way we may observe, that amongst other distinctions of degrees, the *Romans* were divided into *Nobiles*, or Nobles, who were such as had the *Images* of their Ancestors; into *Novos*, or Newmen, who had their own *Images* only; and *Ignobiles*, or Mechanicks, who had neither *Images* of themselves, or of their Predecessors. Now none could have the right of *Images* (which is equivalent with that of bearing Arms with us) but those to whom

whom the right of riding in a *Curule* Chair belonged, which was an Ivory Chair, and called *Sella Curulis*, or *Curulis*, from *Currus*, or the Chariot wherein it was carried for the Magistrate to sit upon : *Honoris enim gratia Senatores, qui Magistratum majorem ceperant, curru in Curiam vehi solebant, in quo sella eburnea esset cui insiderent : Stadius in Flor. l. 1. c. 5. A. Gell. l. 3. c. 18.* Thus *Magistratus major* and *Curulis* is all one, for none were priviledged to ride in these *Curule* Chairs but such as had born *Magistratum majorem*, been one of the great Magistrates, as *Consul, Prator, Dictator, Interrex, Decemvir, Military Tribune, &c.* Hence we more particularly may gather, that by *Novus Homo* is meant the first of a Family who had been dignified with any of the greater Magistracies, who only had the right of riding in a *Curule* Chair, and by consequence of *Images*. Hence *Paterculus* sayes of *Mummius*, that he was *ex novis hominibus prior qui cognomen virtute partum vindicavit ; the first of the New-men who from a conquest obtained had an agnomination or title (viz.* Achaicus) *given him* : and as he was the first of his name, so was he the last who ever came to any eminence or preferment in the Common-wealth : we read nothing of himself, or of any of his Family, after the *Achæan* warre, and his *Censorship with Scipio Æmilianus* : He was a plain down-right honest man, but withall very ignorant and illiterate, unread in any art but in that of a Souldier ; insomuch that when he sent to *Rome* some rare Pictures and Statues, the choicest of the *Corinthian* spoils, & such as could not be imitated but by the hand of the original Artist, he charged those who conveyed them to have a care that they were not lost or defaced, adding, that if they were, themselves should make them good again ; as if they had been ordinary Merchandize, and to be had every where : with this, he did as little admire riches as he understood Pictures ; for although he were the first who made *Rome* acquainted with that so highly-priz'd mixture, called *Corinthian* brass, yet there was not found any vessel of it in his house : *Livie epit. l. 52.* and *Aur. Victor. de vir. illust.* nay, he died so poor, that having but one Daughter (in whom haply his name expired) he had not

not wherewithall to give her portion: *Plinie l.* 34. *c.*7. Poverty did not in thoſe dayes render a man contemptible, as in our more corrupt and vicious age, but was both commendable, and a mark of high virtue, which conſiſts in nothing more then in contempt of thoſe empty enjoyments which ſome ſo highly prize.

The *Porcian* Family (from whence *Cato* ſprung) was a *plebeian*; and himſelf not only of thoſe whom they ſtyled *Novi Homines*, or New-men, the firſt of his name who ever bore any honorable office in the Common-wealth, but of thoſe whom they called *Municipes, i.e.* ſuch as were not Natives of *Rome*, but of ſome other City, which living according to their own Lawes, and governed by their own Magiſtrates, had yet the title of *Roman* Citizens: Such were the *Fundani, Formiani, Cumani, Tuſculani*, our *Cato*'s Countrymen; and the *Arpinâtes, Tullies*, and *Marius*, their Compatriots. They were called *Municipes, à munere capiendo*, becauſe they had the priviledge of that which the *Romans* call *Munus honorarium, i.e* the honour to ſerve as Citizens in the *Roman* Legions, and not as the *Socii* or *Allies* in the *Auxiliaries*: See *Stad. ad Flor. l.* 3. *c.*18. and *A. Gel. l.* 16. *c.*13. and thoſe Towns to which theſe priviledges were indulged were called *Municipia*. In proceſs of time the *Romans* inlarged the Charters of ſome of theſe *Municipal* Towns, and for ſome great ſervice done, gave them the full priviledge of *Roman* Citizens, making them capable of giving their voices in the election of Magiſtrates, and of being themſelves choſen into office. But then (according to *Stadius ibid.*) they were totally deveſted of their own Lawes, and became ſubject to the *Roman* Conſtitutions. In concluſion, all *Italy* (after the *Marſick* or *Social* Warre, which hapned *an. urb.* 663. *L. Martius Philippus*, and *Sex. J. Cæſar* being *Conſuls*) became free alike; which freedome was extorced from the *Romans* by the general inſurrection of all *Italy*. But to our purpoſe; *M. Porcius Cato* was a Native of *Tuſculum*, a *Municipal* Town of *Latium*, ſome fifteen miles diſtant from *Rome*, once a place of note, but for nothing more then for *Cicero*'s Mannor there, from whence that piece of his, called his §. 91. *M. Cato.*

Tuſculan Queſtions, took its name : it is now a ſmal inconſiderable Village known by the name of *Freſcata*. He was the Sonne of *M. Porcius*, and ſirnamed *Cato*, from his wiſedome, ſagacity and experience; from the *Latine* word *Catus*, which the *Greeks* call πανοῦργος, *i.e. ſagax, callidus*, wiſe and ſubtile; whereas his originall *agnomination* was *Priſcus*, *M. Portius Priſcus*. He was brought firſt to *Rome* by *Val. Flaccus*, who diſcerning more then ordinary endowments in him, judged that he might in time become a fitting inſtrument to ſerve his Country. He made himſelf firſt known by his eloquence in pleading Cauſes; and doubtleſs he was the ableſt Orator of his time. But thinking this kind of life too lazie and inactive, he caſt off his Gown, and girt on his Sword, and leaving the City for the Camp, ſerv'd firſt as a *Tribune* or Colonel; then when *Scipio* went upon his *African* expedition, he went along with him as *Quæſtor*, or Treaſurer to the Army : Afterward, being *Prætor*, he reduced *Sardinia*, and *Conſul*, *Celtiberia* in *Spain*; for which he triumphed. After this, deſiring to ſerve his Country in any condition, he accompanied *M. Acilius Glabrio*, as private Colonel in the Warre againſt *Antiochus*, where he did eminent ſervice. He was at laſt choſen *Cenſor* with his friend *Val. Flaccus*, who had been alſo his Collegue in his *Conſulſhip*; and (although much oppoſed by divers great ones, who ſtood in competition with him) yet he carried it in the election. He behaved himſelf ſo remarkably ſtout, and incorruptibly honeſt in his Office, that by way of eminence he got himſelf the name of the *Cenſor*. And theſe are the publick employments which he run through : In general, he was a very ſevere man in his life and converſation, an enemy to exceſs and luxury; very juſt and upright; a great lover of the Publick weal, to the advancement whereof he bent his whole ſtudies and endeavours. He was noted indeed to be a perſon of too free and biting a tongue, of too ſowr & ſevere a complexion, ſome ſay litigious and quarrelſome; little ſuitable to the corrupt age wherein he lived : all which was yet thought to proceed from the conſciouſneſs of his own innocencie, and from a mind altogether untainted with thoſe imputations which he reprehended in others :

thers: as for his intellectuals, he was a man of very able parts, quick, witty, apprehenſive, eloquent, fitted for any either publick or private employment: See the ample character *Livie* gives of him *l.* 39. *In hoc viro tanta vis animi, &c.* He wrote much, and upon various ſubjects, eſpecially in Oratory, though by the injury of time we are deprived of thoſe his Monuments. He had two Wives, his firſt was of a noble Family, by whom he had *M. Cato*, who married *Tertia, Paulus Æmilius* his Daughter, a right Gallant, and deſerving perſon: He died when he was choſen *Prætor*, before he was inveſted in his office: He begot *M. Cato*, who was *Conſul* with *Q. Martius Rex. an. urb.* 637. and *C. Cato, Conſul* with *M. Acilius Balbus, an. urb.* 640. *Marcus*, the elder of theſe, left another *Marcus*, who being *Prætor* died in *France*: & this is what we can gather concerning *Cato's* poſterity by his firſt Wife: See *A. Gell. l.* 13. *c.* 18. He took for his ſecond choice the Daughter of *Salonius*, his Client, a woman of mean birth, on whom he begot when he was 80. years of age *Cato Salonianus*; who left two Sons, *M.* and *L. Cato*: the firſt died whilſt he ſued to be *Prætor*, the ſecond was *Conſul* with *Cn. Pompeius Strabo*, Father to *Pompey* the Great. This * *Lucius Cato* was (according to *Plutarch*) Father to *M. Cato*, ſirnamed the *Philoſopher*, from his wiſdome and virtue; and *Uticenſis*, becauſe he ſlew himſelf at *Utica* in *Africk*, rather than to receive his life from the hands of *Cæſar*, his enemy. His life is written at large by *Plutarch*, and his character thus briefly delivered by *Vell. Paterculus l.* 2. Marcus Cato, *genitus proavo*, M. Catone, *principe illo familiæ* Porciæ, *homo virtuti ſimillimus, & per omnia ingenio Diis quàm hominibus propior, qui nunquam rectè fecit ut facere videretur, ſed quia aliter facere non potuit, cuiq; id ſolum viſum eſt rationem habere quod haberet juſtitiam; omnibus humanis vitiis immunis, ſemper fortunam in ſuâ poteſtate habuit.* Marcus Cato, *born of* M. Cato, *his Great-grand-father, the chief and firſt of the* Porcian *Family, was the very image of virtue; a perſon in all things more reſembling the Gods then men; who never did any handſome thing that it might be ſaid he did it, but becauſe he could not doe otherwiſe; as who thought that only reaſonable which was juſt,*

* *A. Gellius* makes *Marcus*, the other Brother, to be Father to *Cato uticen. l.* 13 *c.* 18.

juſt, and being free from all vice had fortune ſtill in his power. He left a ſonne of his own name, who (although noted for intemperate and looſe) expiated that ſtain, by dying valiantly on *Brutus* his ſide againſt *Auguſtus*, as heir to his Fathers cauſe as well as name. He had a daughter alſo called *Porcia*, the moſt loving Wife of *M. Brutus*, and true Inheritrix of her Fathers ſoul; who hearing of the death of her beloved Conſort, when ſhe could no other way put an end to her loathed life, ſwallowed down hot-burning coals, and ſo expired; which the ingenious *Martial* hath thus expreſſed:

Hauſtus ſanè ca-lidus, ſed gloriæ plenus, & pluſquam fœmineus: Val. Max.

Conjugis audiſſet fatum cum Porcia Bruti,
Et ſubtracta ſibi quæreret arma dolor;
Nondum ſcitis, ait, mortem non poſſe negari?
Credideram ſatis hoc vos docuiſſe Patrem:
Dixit, & ardentes avido bibit ore favillas,
I nunc, & ferrum, turba moleſta, nega.

When *Porcia* heard of her dear *Brutus* fate,
And ſought wherewith her own t' accelerate;
Know you not death can't be deni'd? I thought
My Father this ſufficiently had taught.
This ſaid, ſhe greedily drank glowing coals,
Now ſwords deny, unreaſonable fools.

And this is what we could collect concerning *Cato*, and the *Porcian* Family: See *Plut. in Cat. Major. & Minor. Liv. l.* 39. *& epit. l.* 114. *&c.*

§. 92. *Cornelius Coſſus*

The *Coſſi* were *Patricians*, of the illuſtrious and numerous Family of the *Cornelii*, which (according to *Anton. Auguſtinus*) were branched into the *Coſſi*, which were ſubdivided into the *Malugineníes* and the *Arvinæ*. Secondly, into the *Scipiones*, who were diſtinguiſhed by the ſirnames of the *Aſinæ*, *Calvi*, *Naſicæ*, and *Africani*. Thirdly, into the *Lentuli*, who were differenced by the houſes of the *Gaudini*, *Lupi*, *Suræ*, *Spintheri*, and *Marcellini*: we may add to theſe the *Sylle*, *Rufini*, *Dolabellæ*, *Merulæ*, and the *Cethegi*. Of the *Cornelio-*

nelio-Cossian Family there were very many who bore the greatest offices in the Common-wealth, *i. e. Pontificate*, or high Priesthood; once the honour of winning the *Spolia opima*; or Royal Spoils, three *Dictatorships*, two *Censorships*, three *Triumphs*, two *Decemvirates*, ten *Consulates*, twenty two *Tribunates* with *Consular* power, and four *Masterships* of the horse resided in this Family, and were with great honour to themselves, and advantage to the State, administred by them. But the glory and honor of the name, and the person more particular to be understood here, is *Aulus Cornelius Cossus*; who (when the *Fidenates*, a Colony of the *Romans*, assisted by the *Falisci* and *Vejentes*, rebelled) wonne the *Spolia opima*, or Royal Spoils (of which more largely anon) by killing with his own hand *Lars Tolumnius*, King of the *Vejentes*: See the manner of it in *Livie l.* 4. by whom it is left very doubtfull, both in what Command, whether *Consul*, *Consular Tribune*, or *Master* of the horse, *Cossus* performed this. His character *Livie* gives in short thus, *viz. That he was a most goodly and beautifull personage, of extraordinary strength of body, and courage of mind, and very ambitious to increase the honour of his Family; which (being of it self very illustrious) he by this exploit render'd much more conspicuous.* He was the second after *Romulus* who consecrated the *Spolia opima* to *Jupiter Feretrius*: and this is what we find recorded concerning *Cossus*; wherefore

Quis te, Magne Cato, *tacitum, aut te* Cosse *relinquet?*

Who *Cato* would omit, or *Cossus*, thee?

§. 93. The *Gracchi*.

I wonder very much that that learned and diligent Author, *Antonius Augustinus*, who wrote purposely of the most illustrious and noble Families of *Rome*, should omit that of the *Sempronii*, a Family not of the latest extraction, or meanest credit in its time. We (according to our slender and often-interrupted reading having trac'd the *Roman* Story) find four streams issuing from the same fountain of the *Sempronii*, *viz.* that of the *Blesi*, that of the *Tuditani*, that of the *Longi*, and

that of the *Gracchi* : to theſe *Fulvius Urſinus* adds the *Atratini*, and the *Petitiones*; names he finds ſtampt upon ſome ancient coins. *C. Sempronius Bleſus* was twice Conſul; firſt with *C. Servilius Capio, an. urb.* 500. about the middle of the firſt *Punick* warre : He was Conſul nine years after with *Aul. Manlius Torquatus Atticus*: *M. Sempronius Tuditanus* was Conſul with *C. Claudius Cento, an. urb.* 517. *Pub. Sempronius Tuditanus*, his Sonne, was Conſul with *M. Cornelius Cethegus, an. urb.* 549. the fifteenth year of the ſecond *Punick* warre, when he fought proſperouſly againſt *Hannibal*. *M. Sempronius Tuditanus* his Sonne was Conſul with *App. Claudius Pulcher, an. urb.* 568. about the time that the *Romans* warred againſt *Philip* King of *Macedon*. *Tib. Sempronius Longus* was Conſul with *Pub. Cornelius Scipio*, Father to *Scipio* the Great, *an. urb.* 535. at the firſt breaking out of the ſecond *Punick* warre : he loſt, and was ſlain at, the fatal battel of *Trebia*. The two Sonnes of theſe, *viz. Tib. Sempronius Longus*, and *Pub. Cornelius Scipio Africanus*, were Collegues together, *an. urb.* 559. As for the *Gracchi* (to which Family we muſt principally confine our diſcourſe) the firſt we meet with of that name who was of Conſular dignity, was *Tib. Sempron. Gracchus*, who was Conſul with *Publ. Valerius Falco, an. urb.* 515. The next was *Tib. Sempronius Gracchus*, haply his Son who was twice Conſul, firſt with *Quint. Fabius Maximus Verrucoſſus*, in the fourth year of the ſecond *Punick* warre : ſecondly with *Quint. Fabius Maximus*, the Sonne of *Verrucoſſus*; two years after *Tib. Sempronius Gracchus*, this mans Sonne, was Conſul with *C. Claudius Pulcher, an. urb.* 376. *Sardinia* fell by lot to be his Province, wherein he did great ſervice : his Conſulſhip expired, he remained there as *Proconſul*, in which command he quite reduced that Province to its due obedience : See *Livie l.* 41. He was the ſecond time Conſul with *M. Juventius Thalva, an. urb.* 590. He triumphed twice, and was honoured with the *Cenſorſhip*, together with *C. Claudius Pulcher*, his Collegue in his firſt Conſulſhip. He was indeed (as *Paterculus* ſayes of him) *vir eminentiſſimus & clariſſimus*, a right eminent and famous perſon. But he did by nothing more

ennoble

ennoble the *Sempronian* name, then by ingrafting it upon a fair ſtock of the *Cornelian* Family: for he married *Cornelia*, the Daughter of *Pub. Scipio*, that *Scipio* who ſubdued *Annibal*, a Lady of moſt tranſcendent worth, by whom he had a numerous progenie, *viz.* twelve children; but three of them only ſurvived, *Tiberius* and *Caius*, his ſonnes (who made their names as famous by their miſdeeds as misfortunes, as their Predeceſſors had done by their noble atchievements and ſucceſsfull undertakings) and *Sempronia* their Siſter, who married *Scipio Æmilianus*, the Grandſon by adoption to *Scipio Africanus*, and by conſequence her own Couſen german, the beſt accompliſhed Gentleman *Rome* ever bred; of whom more anon: Of this Family alſo was Madam *Sempronia*, who was ſo deeply concerned in *Catilines* conſpiracie: See her character in *Saluſt*. *Tiberius* the elder Brother was a man of great parts, of an undaunted courage, a fluent tongue, and a comely perſonage; qualifications of a dangerous conſequence, if the perſon ſo qualified happen to deviate from what is right. He was firſt *Quæſtor* or Treaſurer to *C. Mancinus* in the *Numantine* War, and after his return to *Rome* was made *Tribune* of the people; in which office, whether out of an innate hatred to the Nobility, or out of a turbulent and ſeditious ſpirit of his own, I cannot ſay, he cauſed a dangerous ſedition, and made ſuch a ſchiſm or rent betwixt the *Patricians* and the *Plebeians*, as could not without a Civil Warre have been pieced and cemented again, had not a ſudden and violent death intercepted him. And here we may obſerve with *Florus l.* 3. *c.* 14. how that the *Tribunician* power (which was at firſt intended for the Commons bulwark againſt the incroachments of the Nobility) did its ſelf by degrees degenerate into the greateſt exorbitancie and tyranny that could be, whilſt under that ſpecious and plauſible pretence of aſſerting the peoples liberty, thoſe popular Magiſtrates did drive on their own ſiniſter and ambitious deſignes; and filling all things with faction and ſedition, diſappoint the end for which they were at the firſt ordained, that is, did deſtroy the peoples liberty, which they over-eagerly pretended to patronize, and ſlacken the very nerves and ſi-

news

news of all civil polity, by their contentious bandings againſt the Senate. But to proceed: *Tib. Gracchus* (partly to deſpite the *Nobility*, but principally to ſhake the frame, and to ſubvert the fundamentals of the preſent power, that he might upon the ruines thereof raiſe the ſuperſtructure of his own greatneſs) made it his buſineſs to cajole and flatter the people, which (by virtue of his office) he did either by reviving old antiquated Laws, or enacting new; all which tended to the diminution and weakning of the *Patricians*, either in their private fortunes, or in their power and publick employments; which pleaſed the Common people, who naturally hate their Betters, and fool'd them into a belief that every one of them ſhould come to ſhare the eſtates and dignities of the ruin'd *Nobility*, little imagining that they were to be uſed but as brute inſtruments, & neceſſary tools, which were to be caſt aſide when the work was done: Wherefore reſolved to proſecute the *Nobility*, and haply ſecretly intending, if things hapned right, to change the form of government, he firſt preferred the Laws called *Agrariæ*, by which he deprived them of their eſtates; and thoſe called *Judiciariæ*, by which he clipped the wings of their power. By the firſt it was formerly enacted, That all lands belonging to the Commonwealth (which were called the publick lands, and were the acceſſions of ſome new Conqueſt) ſhould at eaſie rates be rented out to the poorer ſort: theſe, as Lives were lapſ'd, or as Leaſes determined, the *Patricians* got into their hands, the Commons being by degrees utterly deveſted of their ancient poſſeſſions. This cauſed great diſcontents; and many offers were made in vain by ſome *Tribunes* to reform this abuſe, and to reduce things to their original wont and manner; but none proceeded ſo farre herein as *Tib. Gracchus*, who cauſed the Law to paſs: and ſo it was enacted by the Commons, That the publick Lands ſhould be taken from the wealthier, and reinveſted, as formerly, in the poor *Plebeians*. And this had the face and ſhew of equity, but it was but a face and ſhew; for *Gracchus* did it not ſo much to doe right to the people, as to ſpite the *Nobility*, and to prepare the way for ſome further and more dangerous deſigne.

After

After this had paſſed, he preferred his *Judiciary* Laws, whereby he took the power of *Judicature* from the *Senate*, to whom it only belonged, and transferred it to the *Equites* or Gentlemen, the intermediate degree betwixt the *Patricians* and the *Plebeians*: therein ſtill flattering the people, who looked upon themſelves as honoured, and much ſtrengthened herein, the power of *Judicature* being (by falling a degree lower) come a ſtep nearer to themſelves. But whilſt *Gracchus* was triumphing in his ſucceſſes in the *Capitol* (where he held his popular conventions) the Senators (who were reduced to that extremity, that they muſt ſuffer the ſeditious Tribune either to ruine them, and with them the Commonwealth, or make a vigorous attempt to reskue both from imiment danger) led by *Scipio Naſica* (Grandſon to that *Naſica* who was called *vir optimus*, the beſt of men) and ſeconded by a good ſtrong party of friends, repairing to the *Capitol*, ſet upon *Gracchus*, and diſſipating his party, ſlew him; and by his death put a ſtop to thoſe deſperate innovations which he under colourable pretences had in deſign. But they did but put a ſtop to them; for his Brother *Caius*, who was choſen *Tribune* ten years after, did not only inſiſt in his Brothers footſteps, reviving thoſe Lawes which he had preferred, but, as *Paterculus* affirms, *longè majora & atrociora repetens, nihil immotum, nihil tranquillum, nihil quietum in eodem ſtatu relinquebat*; *attempting greater and more horrible things, left nothing reſting in the ſame ſtate and condition it was, and ought to be.* But as he did purſue the ſame pernicious projects, ſo did the ſame fate in the ſame place purſue him; for being forc'd out of the *Capitol*, where he had fortified himſelf, and hotly purſued by his enemies, he commanded his Servant (by ſome called *Philocrates*, by others *Euporus*) to kill him; which he did, and afterward ſlaying himſelf, fell down dead upon his Maſters body; a notable example of the love and fidelity of a ſervant: *Val. Max. l. 6. c. 8. Hunc* Tib. Gracchi *liberi*, P. Scipionis Africani *nepotes, vivâ adhuc matre* Corneliâ, Africani *filiâ, viri optimis ingeniis malè uſi, vitæ habuere exitum, &c. Thus did the Sonnes of* Tib. Gracchus, *and Grandſon of* P. Cornelius Scipio Africanus, *their Mother* Cornelia,

nelia, Scipio's *Daughter, yet living, persons who made ill use of good parts, end their dayes; who, if they could have contained themselves within the bounds of moderation, might have quietly and plausibly attain'd those honours which indirectly and illegally they aspired to:* As *Patercules* handsomely concludes. The bodies of the slain Brethren (so hainous had their demerits been in the esteem of their implacable enemies) were denied the last honour of sepulture, and thrown into the River *Tiber*. We must not here omit a particular instanced by all Authors, to shew the unworthy return of a false friend, and the prevalent temptation of gold. *L. Opimius* the Consul made a Proclamation, That whosoever should bring the head of *C. Gracchus*, should have the weight of it in gold: *Septimuleius*, his intimate familiar, and much indeared friend, became the ready Executioner of the Consuls command, and brought *Gracchus* his head in a triumphing manner fixed upon a spear; which by the deceit of this covetous wretch (who had taken out his brains, and poured molten lead into his skull) weighed seventeen pounds and an half. Let the examples of these two unfortunate Brethren serve as a document to the mutinous and seditious, who strive by innovation, and all indirect means to aggrandize themselves: Let them know, that at the best, if they doe succeed, they embroil their native Countrey, which they ought by all means to preserve and cherish; and if they miscarry, which generally is their fate, they with their wicked designs expire, as they deserve, upon a gibbet, leaving an infamous and hated memorial of themselves to all posterity;

——— *Dabit Deus his quoque finem.*

§. 94. The *Scipio's*. The *Scipio's* were (as we have said §. 92.) the faireſt branch of the *Cornelian* stem. *Scipio* in Latine signifies a staffe, and became a familiar name from one of that house; who serving his decrepit and blind Father as his guide, was from thence sirnamed *Scipio*, or his Fathers Staffe: *Macrob. Sat. l. 1. c. 6.* Nor did that *Scipio* from his filial piety deserve more the title of the Staffe of his aged Father, then some of his Descendants (from their worth and gallantry shewed in the service of the

the publick) that of their distressed Mother, the Commonwealth. The first of the *Scipio's* whom History takes notice of as a publick Minister, was *P. Cornelius Scipio*, who was made Master of the horse to *Furius Camillus*, that year that the City of *Veii* was taken, which happened *an. urb.* 357. He was the next year chosen *military* Tribune, and two years after *Interrex*. To be short, there were eleven of the *Scipio's*, who, were men of eminent note and merit, before the great *Scipio*, sirnamed *Africanus*, by his *heroick* atchievments adorned and illustrated the *Cornelian* name. There was one of this branch, *viz. Cn. Cornelius Scipio* (the seventh in descent from that first) who was Consul with *C. Duillius*, the fifth year of the first *Punick* Warre, which fell out *an. V. C.* 493. on whom (though a person of indubitable worth) this ridiculous nick-name of *Asina*, or the she-Asse, was (upon this occasion) imposed, and from him transmitted to his posterity. *Macrob.* tells the Story, *Saturn. l.* 1. *c.* 6. *This* Scipio (sayes he) *the head of the* Cornelian *Family, having contracted for some land, was (according to the custome of those times) commanded by the Judge to give responsible security for the future payment of his money; whereupon he bad his servant lead in the she-Asse, which stood tied, and laden at the door; and this being brought into the open Court he offered to the Judge for security: which done, he pausedd a while, to the great admiration of the Judge and the Assistants, who all looked upon this action as an high affront to the Court, and a bold contempt of authority; having stood silent a while, he commanded his Servant to unlade the Asse, and tell out the money, which, as it appeared, was put up in a sack, and so brought upon the Asse; hereat the people smiled*; but none questionless had more reason so to doe, then he who received the money: from this time he was distinguished from the rest of his name by the *agnomination* of *Asina*. *Pub. Asina*, his Sonne, was Consul with *Minutius Rufus*, *an. V. C.* 532. he conquered and triumphed over the *Istrians*. But to come to the persons more particularly design'd by the Poet, as to whom we must limit our discourse; you must know that these two *Scipio's* (which *Virgil* celebrates here under the titles of *duo fulmina belli*, and

clades Libyæ, the two thunderbolts of warre, and the ſubverters of the *Carthaginian* State) were *Scipio Africanus*, whom for diſtinction ſake they ſtyled *Major*, the Grand-father, and *Scipio Africanus Minor*, the Grandſon: In whoſe Story, if we inlarge our ſelves more then ordinary, the copiouſneſs of matter, which their glorious actions adminiſtred to the Writers of thoſe times, muſt plead our excuſe: you muſt therefore underſtand that *L. Scipio* (younger Brother to the firſt *Scipio Aſina*, and Conſul the next year after him with *C. Aquilius Florus*, *an. urb. C.* 495. a gallant man, as who overthrew *Hanno*, the *Carthaginian* General, in the Iſland of *Sardinia*, in the firſt *Punick* warre: *Livie epit.* 17. *Val. Max. l.* 5. *c.* 1.) had two Sonnes, *Cnæus* and *Publius*; the eldeſt of theſe was Conſul with *Claudius Marcellus*, *an. U.C.* 532. the younger, *viz. Publius*, with *Tib. Sempronius Longus*, the firſt year of the ſecond *Punick* warre, which happened *an. U.C.* 536. He fought and loſt the battel of *Ticînus* againſt *Hannibal*, the earneſt and pledge of the *Carthaginians* future good ſucceſs in *Italy*. After this he and his Brother *Cnæus* (having done great ſervice in *Spain* againſt *Aſdrubal* the Brother of *Hannibal*) died both in the bed of honour, and were ſlain in fight: they were both of them very valiant men, and experienced Souldiers. From *Cnæus* the elder, thoſe *Scipio's* who bear the name of *Naſîca* derive themſelves: Of whom in the concluſion of this §. from *Publius* the younger came *Pub. Scipio Africanus*, and *L. Scipio Aſiaticus*, with their Deſcendants. Of theſe two we ſhall note what was moſt remarkable in their lives: *Publius* ſerved his *tyrocinium*, or was firſt entred in the warres under his Father at the battel of *Ticînus*: three years after he commanded a Regiment of Foot at the battel of *Cannæ*: after this, at the age of 24. he was ſent as *Proconſul* to manage the warres of *Spain*, which in few years he totally reduced. Some years after his return to *Rome* he was choſen Conſul with *P. Licinius Craſſus*, the fifteenth year of the ſecond *Punick* warre. When his *Conſulate* was expired the *African* warre was committed to him as *Proconſul*, which he ended the ſeventeenth year of that warre, by giving an irrecuperable overthrow

throw to *Annibal* at the fatal battel of *Nadagara*: For this victory he obtained a moſt glorious triumph. and the title of *Africanus*. He was a ſecond time Conſul with *Tib. Sempronius Longus*, *an. V. C.* 560. He was twice *Cenſor*, and three times *Prince*, or *L. Preſident* of the *Senate*. In fine, he (as he well deſerved) arrived to the greateſt honors, and that with the greateſt applauſe that *Rome* could conferre upon him. But to take the true proſpect of the largeneſs of the ſoul of this moſt excellent perſon, let us conſider him in ſome particular actions and paſſages of his life, which do more perfectly pourtraict him then generals can poſſibly doe. At the battel of *Ticinus*, being but ſeventeen years old, he reſcued his Father, dangerouſly wounded, from his prevailing enemy, giving him life by *protection* from whom by *generation* he had received the ſame, *Liv. l.* 21. *Val. Max. c.* 4. *l.* 3. After the overthrow received by the *Romans* at the fatal battel of *Cannæ*, four thouſand, who had eſcaped the fate of that day, made their retreat to *Cannuſium*, under the conduct of young *Scipio*, by general conſent choſen *General*; where, whilſt they were conſulting about what was to be done, word was brought to *Scipio* by *P. Furius Philus*, that all was loſt; for that ſome young Noble-men (whereof *L. Cæcilius Metellus* was chief) reſolved to provide for their own ſafety, by deſerting *Italy*, and to that end were now ready to take ſhipping: *Scipio* forthwith (commanding the reſt to follow him) left the Councel, and with his drawn ſword ruſhing in amongſt the intended fugitives, made them ſwear that they would not forſake their Country. See this Story in *Livie. l.* 22. with the form of the oath: Thus (as *Val. Max. l.* 5. *c.* 5. handſomely concludes) *Pietatem non ſolùm ipſe pleniſſimam patriæ exhibuit, ſed ex pectoribus aliorum abeuntem revocavit: He did not only himſelf give a moſt ample teſtimony of his love to his Country, but arreſted it when it was flying out of the breaſts of others.* *L. Scipio* and *C. Lælius* being choſen Conſuls, *an. V. C.* 564. there fell out a great contention betwixt them about the choice of their Provinces, both deſiring *Greece* and *Aſia*, with the management of the warre againſt K. *Antiochus*; inſomuch that the buſineſs was referred to the

Senate; whom when *Pub. Scipio* perceived to be more propenſe to favour *Lælius* then his Brother, he ſtood up and declared, that he would goe in perſon as his Brothers Lieutenant-General, provided that the Senate would declare in favour of him; which was forthwith done; and the war againſt *Antiochus* (for the reſpect the Fathers bore to *Publius*) committed to *Lucius*: The effect of it was the memorable field fought and wonne at *Magneſia*, the acceſſion of new dominions to the *Roman* Empire, together with a new title to the *Cornelian* Name; for from the Conqueſt of all *Aſia Minor* on this ſide the Mountain *Taurus*, *L. Scipio* was ſtyled *Aſiaticus*. In theſe three inſtances behold the *piety* of a Sonne, the *loyalty* of a Subject, and the *tenderneſs* of a Brother. We muſt not here omit two notable particulars of this great man, which this precedent ſtory leads us to; omitting other *Roman* Writers, we ſhall adhere to the Authority of *A. Gellius l.* 4. *c.* 18. *Scipio* was accuſed by *M. Nævius*, one of the Tribunes, as having received a great ſumme of money from *Antiochus*, to conclude a peace upon favourable and eaſie terms; with other crimes very much beneath ſo worthy a perſon. *Scipio* coming to ſpeak for himſelf, and having briefly touched upon ſome of his former glorious actions, without any regard to the impeachment of the Tribune, ſpake thus; *Memoriâ*, Quirîtes, *repeto diem eſſe hodiernum quo* Annibalem *Pœnum imperio noſtro inimiciſſimum magno prælio vici, in terrâ* Africâ, *pacemq; & victoriam vobis peperi inſperabilem: Non igitur ſimus adverſus Deos ingrati, & cenſeo relinquamus nebulonem hunc eamuſq; nunc protinus* Jovi *Opt. Max. gratulatum.* I have tranſcribed the words, becauſe they are the very ſame which (as our Author affirms) *Scipio* uſed: and indeed the plaineneſs of the ſtyle pleads Antiquity, and ſpeaks an age or two above *Tully*: In Engliſh they run thus; *I remember*, Romans, *that this is the very day wherein, in a ſignal battel, I overcame* Annibal *the* Carthaginian, *a ſworn enemy to our Empire, in the land of* Africa, *and obtained for you an unhoped-for both peace and victory: Let us not therefore be ungratefull to the Gods, but rather leave this Knave here, and goe and give thanks to the great and good* Jupiter:

ter: Whereupon the whole Aſſembly leaving the Tribune with his Clerk, and a few Attendants, followed *Scipio* to the *Capitol*, and from thence accompanied him with great joy and acclamations to his own houſe. In like manner, when by the inſtigation of *Cato* (his bitter enemy) he was required in open Senate by one *Petilius*, a Tribune, to give an account of the treaſure taken in the late warre againſt *Antiochus*: *Scipio* ſtanding up, and drawing the book of Accounts out of his pocket, tore it in pieces in the face of the full *Senate*, adding, that he who by his Conqueſts had both inlarged and inriched the *Roman* Empire, ſcorned to be compelled to give any farther account then what himſelf thought fit. Theſe two examples are alledged by Authors, as teſtimonies of the greatneſs and exſuperancie of his ſpirit, which ſcorned to anſwer petty cavils otherwiſe then by ſlighting them. The ſame *A.Gellius. l.* 7. *c.* 1. as alſo *Val. Max. l.* 3. *c.* 7. tell another Story, which ſpeaks the great confidence he had of himſelf, and aſſurance of ſucceſſe in his deſigns; both which proceeded out of a conſciouſneſs of his own worth, and the great experience he had above other men in military affairs. He had laid ſiege to a ſtrong Town in *Spain*, called *Badia*, and ſo well furniſhed with all warlike proviſion, that there was but ſmall hopes of reducing it; yet when he ſat in judgement, as the cuſtome was, and when, at the breaking up of the Court, the Crier asked him when and where he would hold another Court, he anſwered, three dayes hence I will keep Court in the Caſtle of *Badia*; which he (having taken the Town within the time, beyond all expectation) performed. The like confidence of himſelf he ſhewed, when having taken ſome Spies or Scouts of *Annibals*, a little before the fatal battel of *Nadagara*, he did not truſs them up (as they both deſerved, and expected) but commanded an Officer to carry them through the whole Camp, and to ſhew them whatſoever could be ſeen; which done, he ſent them away with rewards, and bid them tell their *General* in what poſture the *Romans* lay incamped. This his bravery and confidence did ſo abate the ſpirits of *Annibal*, that he endeavoured by a perſonal conference to procure peace; but in vain:

vain: See *Liv. l.* 30. *Val. Max. l.* 3. *c.*7. This great Captain left two wholesome cautions to military men; the one was, that *no General ought to say*, Non putaram, *I thought not of it, because in warre (where an error once committed can no way be rectified) all things ought to be well weighed and considered of before hand*: The second was, that *the enemy ought not to be ingaged, unless a visible advantage invite, or an invincible necessity compel us thereunto; for to let slip a fair opportunity is madnesse, and not to fight when there is no other way to escape, is a dangerous piece of cowardize*: *Val. Max. l.*7. *c.*2. yet, notwithstanding the unquestionable merit of this worthy Patriot, his own Country (of which he had deserved so highly) proved ingratefull to him, the usuall practise of sordid Common-wealths, and (through the unceſſant vexations of the Tribunes) forced him to goe into voluntary exile, and to retire to a Country-house of his near *Linternum*, a poor sea-Town in *Campania*, betwixt *Baiæ* and *Cumæ*, called now (according to *Leander*) *Torre de la Patria*; where free from all publick employment he spent his time in harmless Country-sports and Husbandry, himself (according to the custome of the Ancients) often tilling the ground. The words he used when he left *Rome* are recorded by *Seneca*, *epist.* 86. *Nihil (inquit) volo derogare legibus, nihil institutis; æquum inter omnes cives jus sit, &c. I will derogate nothing from the Laws and Customes of my Country. Let there be amongst fellow-Citizens equal priviledges. Thou mayst, my native soil, make use without me of what I have done for thee. As I was cause of thy liberty, so I will be an argument. I retire, if I am grown greater then is consistent with thine interest.* At *Linternum* he died the 54. of his age (according to *Plutarch*) where also a monument was raised for him, on which he by his last will had commanded this Inscription to be ingraven; *Ingrata patria ne ossa mea quidem habebis: Thou shalt not, my ungratefull Country, have so much as my bones.* Neer *Cajêtâ* there was found a marble Sepulcher, and in it a brasse Urn, around which was written these verses, which are supposed by *Plutarch* to be *Scipio*'s Epitaph, and this the place of his sepulture:

Devicto

Devicto Annibale, *& captâ* Carthagine, *& aucto*
Imperio, hoc cineres marmore, lector, habes:
Cui non Europa, *non obstitit* Africa *quondam,*
Respiceres hominem quam brevis urna premit.

By *Annibals*, and *Carthage* conquest, he
Who *Rome* inlarg'd, under this stone doth lie;
Whom *Africa* nor *Europe* could oppose,
A little urn loe doth the man include!

He took to wife *Æmilia*, Daughter to *L. Paulus Æmilius*, who was Consul with *C. Terentius Varro*, and was slain valiantly fighting at the battel of *Cannæ*: She was Sister to that *Æmilius* who overthrew K. *Perseus*, and in him subverted the *Macedonian* Monarchy: He had two Daughters, the one married to *Scipio Nasica*, his Brothers Sonne, the other to *Tib. Gracchus*: He had also two Sonnes, but one of them only survived him, *viz. P. Scipio*, heir to nothing of his Fathers but his estate and name, *Val. Max. l.* 3. *c.* 5. The only thing commendable he ever did, was (when he was childless himself) the adopting of a worthy person to his sonne, *viz. L. Æmilius Paulus*. his Mothers Nephew; who quitting the Name and Family of his Father, was after his adoption (according to the custome of those times, and the laws of adoption) called after the name of his adoptive Father, *P. Cornelius Scipio, and Æmilianus*, to shew the Family of his natural Father from whence he came. And this is the other thunderbolt of warre here celebrated by *Virgil*. He was the natural Sonne of *L. Æmilius Paulus*, a person of very great eminency in his time, and of an ancient *Patrician* Family. He gave first proof of his valour, when he served under his Father at the battel wherein K. *Perseus* was defeated; where he, with some other young Noble-men, followed the chace so long, that he returned not till mid-night into the Camp to his sorrowing Father, who gave him for lost; but receiv'd with great joy, when he saw him honorably defiled with dust and blood. After this he served in *Spain* as a Colonel under *Lucullus*, the Grandfather of him who subdued *Mithridates*, where in a single combat

he ſlew a *Barbarian* of a vaſt and Gigantick proportion, who defied the *Roman* Army. There is a miſtake in *Florus l.2.c.17.* who ſayes that *Scipio* wonne then the *Spolia opima* : but this could not be, becauſe they, and no other, are called *Spolia opima*, which the General of one Army takes from the ſlain General of the other. At the ſiege of *Intercatia* he was the firſt who ſcaled the walls, for which he was rewarded with a *mural* Crown : To be ſhort, he behaved himſelf upon all occaſions ſo valiantly, that no perſon gained ſo much honour as himſelf in theſe warres; which being pretty well over, he paſſed into *Africa*, with *M. Manilius*, under whom he ſerved as a Colonel, where his deportment was alſo ſo gallant, that *Cato* the *Cenſor* (a man by nature a detractor) ſaid in open Senate, *reliquos qui in Africâ militarent umbras militare*, Scipionem *vigêre*; *that the other Commanders who ſerved in* Africa *went to work like ſhadows, but that* Scipio *was the only vigorous man amongſt them*; inſomuch that when he ſued to be made *Ædile* (the firſt ſtep to publick employment) he was created *Conſul*, and that before he could legally be admitted to that charge, by reaſon of his minority; for he was then but 36 years old, whereas none by law could be choſen *Conſul* before the age of 43. His Collegue was *C. Livius Druſus*. *Africa* was by the general conſent of the people conferred upon *Scipio*, a fatal name to *Carthage*, which he took and raz'd (according to *Cornelius Nepos*) in ſix moneths; and from thence was ſirnamed *Africanus Minor*, or *Inferior*, to difference him from his Grandſire *Africanus Major*, or *Superior*. Dr. *Simpſon* in his *Chronologie* layes the firſt foundation of *Carthage*, *an. Mund.* 2772. fifty years before the deſtruction of *Troy*; *Zorus* and *Carchêdon*, two *Tyrians*, being the firſt builders and planters of this City : A ſecond part was added to it, called in the *Tyrian* tongue *Carthada*, or the new City, *an. Mund.* 2966. The third and laſt part, and complement of the whole, was raiſed by Queen *Dido*, *an. Mund.* 3132. after *Solomons* Temple 144. years, *Joas* being in his thirteenth years reign over *Iſrael*, and *Jehu* in his nineteenth over *Judah*. *Dido* built that part of the City which in the *Tyrian* tongue they called *Byrſa*,

and

and the *Greeks* by corruption *Byrſa*, which ſignifies a ſtrongly fortified place; and this ſtood in the middle of the City. From this year to the ſubverſion of *Carthage* are counted 727 years; *Paterculus* reckons 667: From the firſt *Punick* warre (which begun *an. V. C.* 490. *Appius Claudius Caudex*, and *M. Fulvius Flaccus* being Conſuls, till the utter exciſion of *Carthage*, which hapned *an. V. C.* 608. *Cn. Cornelius Lentulus*, and *L. Mummius Nepos* being Conſuls) are reckoned by *Paterculus* 115 years, by more accurate accountants 118. This City was ſaid to be 24. miles in circuit. *Florus* meaſures the vaſtneſs thereof by the duration of the flames which conſumed it; for the conflagration thereof, notwithſtanding all endeavours uſed to extinguiſh the ſame, laſted ſeventeen whole dayes and nights: *hunc finem habuit* Romani *imperii* Carthago *æmula*: *Paterc.* for this good ſervice *Scipio* had granted him a moſt magnificent triumph: He was four years after choſen *Cenſor* with *L. Mummius*, a man of a dull & flegmatick complexion, which made him in the open Senate to ſay, *Utinam mihi collegam dediſſetis, vel non dediſſetis*; *Would you had given me a Collegue, or not given me one, i. e.* one more active, or none at all: *Val. Max. l. 6. c. 4.* After this he was choſen *Conſul* the ſecond time with *C. Fulvius Flaccus, an. V. C.* 620. wherein the warre againſt *Numantia* was committed to him. *Numantia* was a City of *Spain*, ſituated upon the River *Durius*: This had holden warre with the *Romans* fourteen years, and (being furniſhed but with a Garriſon of 4000) deſtroyed ſix *Conſuls* with their Armies, when *Scipio* ſet down before it; neither could he, notwithſtanding his great conduct and extraordinary valour, reduce it in leſſe then 15. moneths; and then indeed he did rather ſtarve them out, then by force ſubdue them. Hiſtory mentions not a more memorable ſiege then this of *Numantia*; for (according to *Florus*) it having neither wall nor bulwark, and being but only ſituated upon a little riſing hill by the River *Durius*, with no more then four thouſand *Celtiberians*, it ſuſtained fourteen years ſiege againſt an Army of forty thouſand; but being at laſt totally razed, it gave *Scipio* both the honour of a ſecond triumph, and the addition

dicion of the ſirname of *Numantînus* to that of *Africanus*. Four years after all theſe glorious exploits, in the fifty ſixth year of his age, this incomparable man was found dead in his bed; neither was it certainly known how he came to his end. He was a great oppoſer of the proceedings of the *Gracchi*: hence ſome ſuppoſe that his Wife *Sempronia* (who was their Siſter) in favour of them gave him poyſon, *Liv. epit.* 56. but how he came to his end it is as uncertain, as it is certain that there was no revenge taken againſt his Murderers, or inquiry made into the fact: *Val. Max. l.* 3. *c.* 5. *Plut. in Gracch. Paterc. l.* 2. Thus died *Scipio* inglorioufly, and unrevenged by his own people, who had lived ſo gloriouſly, and ſo often avenged his own people upon their enemies. He was doubtleſs the beſt accompliſh'd Gentleman of his time: nor was he only a lover of Souldiers and the warres, but alſo of learned men and the Muſes; for *Polybius* the Hiſtorian, and *Panatius* the Philoſopher were much honored by him, and his conſtant Aſſociates. Moſt luculent is that *Elogie* which *Paterculus* gives of him *l.* 2. which for its elegancy we will here ſubjoyn: P. Scipio Africanus, *vir avitis* P. Africani, *paterniſq;* L. pauli *virtutibus ſimillimus, &c.* P. Scipio Africanus, *a perſon equalling the virtues both of his Grandfather* P. Africanus, *and his Father* L. Paullus, *Was the moſt eminent of his time for all indowments Military or Civil, and for his parts, as well acquired as natural; one who in his whole life neither did, ſpake, or thought any thing but what was commendable.* This is that *Scipio* of whom *Tully* wrote his *Somnium Scipionis*, or *Scipio's Dream*, on which *Macrobius* (an Author by us often cited) hath written a learned Comment. In him ended the Line of *P. Scipio*, Father to *Africanus*. From *Cnæus* the other Brother thoſe *Scipio's* who were ſirnamed *Naſîca*, deduce themſelves; whereof the firſt was *Scipio Naſîca* who was ſtyled by the Senate *Vir optimus*, *Conſul an. V. C.* 563. the ſecond *Scipio Naſîca*, vulgarly called *Corculum*, *Conſul an. V. C.* 592. and 599. the third, *Scipio Naſîca Serapion*, *Conſul an. V. C.* 616. This was he who (when a private man) led the people to oppoſe *Tib. Gracchus*: His ſonne, *Scipio Naſîca*, was Conſul the firſt year of the

the warre againſt *Jugurtha*. The laſt of this race was this mans Son, who being adopted into the Family of the *Metelli* by *Metellus Pius*, was called *Quintus Cæcilius Metellus Scipio*. *Pompey* married his Daughter. This was he who ſlew himſelf in *Africk*, when *Pompey*'s Cauſe declin'd; and the laſt of the *Scipio's* mentioned in Hiſtory. And thus much concerning the noble Family of the *Scipio's*.

§. 95. *Caius Fabricius Luſcinus.*

Caius Fabricius, ſirnamed *Luſcinus*, was the firſt and laſt of his name, who made the *Fabrician* Family notable, or lent matter to hiſtory. He was Conſul the firſt time with *Q. Æmilius Papus*, *an. U. C.* 472. and then triumphed over the *Tuſcans* and *Gauls*. After this he was ſent as chief of an Embaſſie from *Rome* to King *Pyrrhus* (who had lately wonne a great battel againſt the *Romans*) concerning the exchange of Priſoners: *Pyrrhus* underſtanding the great worth of *Fabricius*, and in what eſteem he was with his own Countrymen, but withall how narrow and ſtraitned in fortune (for he was a very poor man) offered him a great ſumme of money to become his friend; but *Fabricius* looking upon this offer as a bribe to pervert his loyalty to his Country, would not accept of it in the leaſt: And to this *Claudian* alludes, *l.* 1. *in Ruf.*

——————— *contentus honeſto*
Fabricius *parvo ſpernebat munera Regum.*

With a ſmall, but well-rais'd eſtate content,
Fabricius ſlights what Kings to him preſent.

And hence our Poet ſayes of him, that he was *parvo potens*: See *Plut. in Pyrrh. Liv. epit.* 13. nay *Val. Max. l.* 4. *c.* 4. *de paupertate laudatâ*, ſayes that he had no ſilver veſſel in his houſe, ſave a *Chalice* only, to offer in to the Gods, and one *Salt-cellar*. Whilſt he was Embaſſador with *Pyrrhus* (as *Plutarch* relates) the King thinking to make triall of his courage, as he had done of his abſtinence, cauſed his men to bring one of his biggeſt and fierceſt Elephants, and to place it behind a hanging, which (at a ſigne given) he was to draw, and una-

wares to shew the Monster to *Fabricius*, as he and the King were in serious discourse; which being done accordingly, the Elephant (which was just at *Fabricius* his back) laid his trunk over his shoulder, and roared terribly: but the undaunted *Roman* softly stepping aside, and smiling, told the King *that his Elephant affrighted him as little that day as his Gold had temped him the day before.* *A. Gellius l.* 1. *c.* 14. related a very memorable Story concerning this worthy *Roman*, an argument of the greatness of his soul in despising riches and wealth, which in most mens breasts bears so absolute an Empire, and holds the reins of the affections even of the most sober. *Certain Embassadours* (sayes he) *came from the* Samnites *to* Fabricius *the* Roman *General, and (having thanked him for that good will and kindness he had expressed to their Nation, which after the late pacification he had taken into his protection) presented him with a great summe of money, desiring him to accept and make use of it; and that the rather, because they perceived him to be disfurnished of many things necessary for his house, and befitting the quality and place of so great a personage:* Fabricius *drawing his hands from his ears to his eyes, and from thence downward to his nose, his mouth, and his throat, and so to the very bottom of his belly, answered, that so long as he could govern and keep under those parts he had touched,* viz. *the organs of the five senses,* i. e. *so long as his reason could restrain and tame the exorbitance of his affections, nothing could ever be wanting to him; and that therefore he would not receive money (whereof he had no use) from them whom he knew to stand in need of the same.* You may read this Story also in *Val. Max. l.* 4. *c.* 3. He was Consul the second time with the same *Æmilius Papus, an. U. C.* 476. in the very heat of the war against *Pyrrhus*, where whilest their Camps lay near together, the Physician of *Pyrrhus* (by some writers called *Timochares*, by others *Nicias*) came privily over to *Fabricius* the *Roman Consul*, promising for a summe of money to poyson the King. But *Fabricius* abominating the Traitor, sent him back fast bound, and by letter discovered to him the treachery of his Physician, whereat *Pyrrhus*, full of admiration, was said to exclaim, *Hic est ille* Fabricius, *qui difficilius*

ab

ab honeſtate quàm ſol à curſu averti poteſt; *This is that* Fabricius, *who more hardly can be withdrawn from his honeſty then the Sun from his courſe.* Thus *Eutropius lib.* 2. Others (as *Val. Max. l.* 6. *c.* 5. and *A. Gell. l.* 3. *c.* 8.) ſay, that he did not diſcover the perſon of the Traitor, but bad *Pyrrhus* beware of thoſe who were neereſt about him. I ſhall here ſubjoyn the original letter (becauſe an antique piece, and ſavouring of the true *Roman* ſpirit) which the *Conſuls* wrote to *Pyrrhus* concerning this buſineſs; *Gellius ibid.* borrowes it of *Claudius Quadrigarius*, an ancient writer.

Conſules Romani *ſalutem dicunt* Pyrrho *Regi. Nos pro tuis injuriis continuè animo ſtrenuo commoti inimiciter tecum bellare ſtudemus*; *ſed communis exempli, & fidei ergô, viſum eſt uti te ſalvum velimus, ut eſſet quem armis vincere poſſimus. Ad nos venit* Nicias *familiaris tuus, qui ſibi pretium à nobis peteret, ſi te clàm interfeciſſet. Id nos negavimus velle, neve ob eam rem quicquam commodi expectaret: ſimul viſum eſt ut te certiorem faceremus, ne, quid ejuſmodi ſi accidiſſet, noſtro conſilio Civitates putarent factum*; *& quod nobis non placet pretio, aut præmio, aut dolis pugnare. Tu, niſi caveas, jacebis.*

The Roman *Conſuls to K.* Pyrrhus *Greeting. We being by thy continued injuries heartily provoked, reſolve to proſecute thee with all hoſtility*; *but that we may be examples to others in teſtifying our own ſincerity, as alſo for that there may be one in being whom we may overcome, we thought fit to provide for thy ſafety. Thy familiar friend* Nicias *came to us, who ſet a price upon thy head*; *but we utterly rejected the motion*; *and (that he might not advantage himſelf by ſuch unworthy means, or the world upon any ſuch unhandſome accident imagine us to be of his Counſell, who ſcorn to fight with thee by bribes, rewards, or deceit) we thought fit to acquaint thee with the whole procedure. Unleſs thou looke ſt to thy ſelf thou art a dead man. Pyrrhus* (a generous Prince) returned the Conſuls thanks, and ſent all the *Roman* priſoners (whom he had in cuſtody) home without ranſome; yet notwithſtanding theſe mutual Complements, the two Armies ſuddenly came to joyn battel, where the *Epirot*, by the aſſiſtance of his Elephants, got the victory. *Fabricius*

bricius some years after the determination of his Consulship was chosen *Censor*: In his Censorship he turned *P. Cornelius Rufinus* (who had been twice *Consul*, and once *Dictator*) out of the Senate, because he found ten pound weight of silver plate in his house; which in those severe times was by moderate men thought a high piece of luxurie and excesse. This *Rufinus* was indeed an excellent Souldier, and a right valiant man, but very covetous and rapacious, and for this much hated by the more just and abstinent *Fabricius*: yet to shew that all personall respects are to be laid aside when the Publick is concerned, he caused him (because the Commonwealth stood in need at that time of a valiant and discreet General, *Pyrrhus* then prevailing in *Italy*) to be chosen *Consul*, which was the year following his own Consulship. For this unexpected kindness *Rufinus* complemented him highly, and gave him great thanks; but his return was in these biting words, *Non est quod mihi gratias agas, si malui compilari quam venire*; *Thou hast no reason* (sayes he) *to thank me if I had rather be a little pillag'd then sold quite out*; meaning that it were better for the Publick to suffer a little by the rapacity of *Rufinus*, then to be totally ruined by the insufficiency of some other General: *A. Gel. l.* 4. *c.* 8.

§. 96. *Serranus.* We now come to *Serranus*, who was of the Family of the *Atilii*, which was divided (according to *Anton. Augustinus*) into the *Longi*, who were *Patricians*; and the *Reguli*, *Serrani*, *Calatini*, and *Bulbi*, who were *Plebeians*: but no one set such a lustre upon the *Atilian* name as did *M. Atilius Regulus*, and *C. Atilius Serranus*. The first is noted for his valour, constancie, his love to his Counrry, and strict observing of his word; of all which this one example is a sufficient evidence: For having done great service against the *Carthaginians* in *Africk*, in the time of the first *Punick* warre, his Army was at last defeated, and himself taken prisoner by the enemy; with whom having for some years remained a miserable captive, he was at last sent to *Rome*, either to procure a peace betwixt the two Nations, or the freedome of all the *Carthaginian* Prisoners; for all which he alone was offered in exchange; and in case

ease that neither could be effected, he was bound by oath to render himself a prisoner again: as for the peace, it was utterly rejected; but when they came to the debate concerning the rendition of the Captives, and *Atilius* his opinion was the first asked in the *Senate*, he openly declared that it was unreasonable that so many stout young men should be exchanged for one poor old man, who by reason of his years was now no longer able to serve his Country; and accordingly it passed in the negative, that the prisoners should not be exchanged; and *Regulus* (notwithstanding the intreaties and prayers of his friends to the contrary) returned according to his promise to an enemy from whom he expected all barbarous treatment imaginable, as indeed he found: for some say that they put him naked into a barrel stuck thick with sharp-pointed nails, and so rowled him about til he died: Others, that he was cast into a dark dungeon, and (having been kept there for some time) brought forth, and forced to stare in the sun till he became blind; and that he might not wink with his eyes, they plucked his eye-lids asunder, and with a needle and thread stitched them up: after this they kept him from sleep and food, till at last for want of both, he (having suffered with much constancy the utmost of his enemies cruelty) ended his life and misery together. This Story you may read in *Livie l.*18. *Val. Max. l.* 1. *c.* 1. *A. Gell. l.* 6. *c.* 4. *Flor. l.* 2. *c.* 2. *Aur. de vir. illust. Eutrop. l.* 2. This hapned *an. V. C.* 503. As for *Serranus*, he is supposed by some to have been the son of the former. He was Consul with *Cn. Cornelius Blasio, an. V. C.* 497. He beat the *Carthaginians* at sea, subdued the Islands of *Lipara*, and *Melita*, or *Malta*; for all which he triumphed. This man was of that worth and esteem amongst the *Romans*, that they chose him Consul in his absence, and sending for him, found him tilling his own ground; hence (according to *Pliny l.* 18. *c.* 3.) from the Latine word *serere*, which signifies to sow, or till the ground, he was called *Seranus*; which I take to be the *orthography*, or true spelling of the word; not *Serranus*, as here used by the Poet, who, herein more carefull of his Metre then *orthography*, interposed an *r*, for his verses sake. The *Serranus.*

Elogie of this *Seranus* you may read in *Val. Max. l. 4. c. 4. de paupertate laudata*; and in *Claudian. lib. de quarto Conſ. Honorii*, who ſings thus;

Sordida Serrânus *flexit* Dictator *arâtra*,
Luſtratæ Lictore *caſæ*, *faceſq́*; *ſalignes*
Poſtibus affixi; *collectæ* Conſule *meſſes*,
Et ſulcata diu trabeato rura Colono.

Serrânus to the plough did ſet his hand,
Thatch'd roofs were by the Lictor entred, and
The *Faſces* hung on Willow poſts; the Corn
Inn'd by a *Conſull*; and he who had worn
The *Trabea*, till'd the ground. —— ——

§. 97. The *Fabii*.

The *Fabian* Family was one of the moſt numerous, moſt ancient, and moſt honorable of all *Rome*: they were branched into ſix ſeveral Houſes, whereof three were more noted, and occurre more frequently in Hiſtory, *viz.* the *Vibulani*, the *Ambuſti*, and the *Maximi*; the other three, *viz.* the *Dorſones*, *Pictores*, and *Buteones*, were not of that fame and celebrity with the former. That may be ſaid of this one Name and Family which I never read of any, that there were 307 of them living at the ſame time, and that not in a large tract, or ſpacious continent, but within the Walls and Precincts of one and the ſame City. I ſhall briefly give you the hiſtory and fate of theſe worthy Kinſmen. The people of *Veii* were inceſſant rather tezers then enemies of the people of *Rome*, making rather predatory incurſions into their territories, then waging a juſt warre againſt them. This one Family of the *Fabii* undertook (upon their own charge) this warre: One of the *Conſuls*, *viz.* *Cæſo Fabius*, being of that Family, commanded this ſmall, but gallant army: they were 306. all *Patricians* or noble men, all of a blood, and (according to *Livy*) *quorum neminem ducem ſperneret egregius quibuſlibet temporibus Senâtus: Such as the wiſeſt Councell would not refuſe the worſt of them in never ſo dangerous times for a General.* They fortified themſelves upon the River *Cremera*, where iſſuing out of their Garriſon, they often

often worsted the enemy; who (seeing they could not by open force prevail) had recourse to art, and drawing them into a place convenient for an ambuscade, invironed them, and with numbers so over-powred them, that (after a sharp conflict, and extraordinary valour shewed on the *Roman* side) they were all to one man slain. This Story you may read in *Livie l.* 2. *Eutrop. l.* 1. *auct. de vir. illust. Flor. l.* 1. *c.* 12. *&c.* This happened *An. V. C.* 275. in the *Consulships* of *Caso Fabius* and *T. Virginius.* Thus had this noble Family been quite extinct, had not one (who by reason of his tender years was unfit for the warres) remained at home: and this man propagated the *Fabian* name down to this *Fabius Maximus*, who by his wise delayes blunted the edge, and broke the very point of *Annibals* impetuous fury: and this is the man whom *Virgil* celebrates here. The first of the *Fabii*, who had the *agnomination* of *Maximus* given him, was *Q. Fabius Rullianus*, a person of very great repute and worth, as who had been five times *Consul*, twice *Dictator*, triumphed thrice, once *Censor*; and although he deserved the name of *Maximus* from his Martial atchievments, as having been the ablest and most fortunate Chieftain of his time, yet this honorable firname was bestowed upon him, for that he in his *Censorship* united the City, which was divided into two factions, into that of the *plebs*, or meaner sort, and into that of the more able and sober of the Citizens. Hence arose a great confusion and disturbance in their *Comitia* or elections, the rabble carrying it by reason of their numbers against the better; and so, many times choosing men of inferiour condition into offices and commands, contrary to the good liking of the other, and much to the diminution of the Majesty and Grandeur of the *Roman* State. This *Fabius* remedied, by reducing the Common-people (which till then were undistinguished) into four Tribes or Classes, which he called *Tribus urbanæ*; as you may read in *Livie l.* 9. This is that *Fabius* whom (being Master of the horse to the Dictator *Papyrius Curson*) *Papyrius* would have put to death for fighting the enemy in his absence, and against his express order, although he obtained a signal victory; but that the

people interposing procured his pardon. *Livie* in his ninth book gives an ample relation of this Story. His sonne was *Fabius Maximus Gurges*, who having been thrice *Consul*, triumphed twice, *Censor*, and four times chosen *L. President* of the Senate, seemed by his often-repeated honours not to come at all short of his Fathers virtues: And this was (according to *Livie*) Father to our present *Fabius Maximus*; from his deliberate and wary way of proceeding, termed by his Detractors *Cunctator*, or the *Delayer*; and *Verrucosus*, from a wart (which the Latines call *verruca*) growing upon his lip. He was also called *Ovicula*, the little Sheep, or Lamb, from the gentleness of his nature. He was twice *Consul*, triumphed twice, *Dictator* twice, as often *President* of the Senate, *Pontifex* and *Augur*: and what is more then all, the Conservator of the *Roman* people in the second *Punick* warre, which he chiefly effected by his wise delayes, and constant patience; proceeding herein contrary to the manner of all former Generals, who by their precipitancie had often hazarded the safety of the Common-wealth, and lost both themselves and many great Armies; of whom *Ennius* thus, whence *Virgil* borrows the first verse:

Unus homo nobis Cunctando *restituit rem,*
Non ponebat enim rumores ante salutem;
Ergo postque magisque viri nunc gloria claret.

This man preserv'd us by his wise delay;
For rumors he before the safest way
Did not preferre; wherefore his glorious name
Shall be recorded in the book of fame.

But forasmuch as both *Plutarch* in his life, and *Livie* in his relation of the second *Punick* warre, doe particularly set down the behaviour of *Fabius* therein, I shall rather referre the Reader to those Authors, then inlarge upon a Story so well known; we shall only add some few particulars concerning this right worthy person not to be pretermitted, which speak the wisdome, prudence, valour, justice and goodness of this noble

noble *Roman*: Being *Dictator* he chose *L. Minutius* to be Master of his horse, a rash and violent man, and of a temper quite different from that of *Fabius*. He being by a Decree of the people (a thing never before practised) made equal in authority to the *Dictator* (now in disgrace with the vulgar for his dilatory manner of proceeding) presently thought to doe something by ingaging *Annibal* as soon as he could; which the crafty enemy perceiving, he soon presented him with an opportunity, but withall drew him into an ambuscade, where he and his Army had perished had not *Fabius* assisted him, and rescued both from the present danger. This *Minutius* was *Fabius* his bitter enemy, and (by his suggestions and criminations against him, as a slow and timerous man on the one side, and by magnifying & extolling himself, & boasting what great feats he would do on the other) had wound himself into the opinion of the undiscerning people, and lessened the credit and reputation of a far better man then himself. Notwithstanding this *Fabius* would not take his private revenge of his adversary, when the publick thereby would have been the greatest sufferer. But *Fabius* by this means did not only conquer *Annibal*, the common Foe, but subdue *Minutius* his secret enemy, who from thenceforth acknowledging his fault, saluted *Fabius* by the name of Father: *Liv. l.* 22. and *Plut. in Fab.* *Fabius* had a Souldier in his Camp, a *Marsian* born, a right valiant and gallant man; he (upon discontent, because not rewarded, as he thought, according to his merit) practised with some others to run over to *Annibal*, where they expected to be looked upon with greater respect. This being discovered to *Fabius*, he sent for the *Marsian*, who expected nothing but death, which according to the Laws of Warre he indeed deserved; but the Consul receiving him courteously, did not in the least take notice to him of what he had heard, but commending him for his former good services, told him, that if he were not rewarded according to his merit it was his own fault, who applying himself to inferiour Captains, never had made his addresses to himself, his General; and with that gave him a good horse, and other rewards: This did so incourage the *Marsian*, that for

the future he became very faithfull and ſerviceable to the *Romans*. He had another Souldier who was accuſed for going often out of the Camp, and quitting his colours without leave; which he perſiſted to doe, although often reprehended by his Officer. *Fabius* asked the Captain, who accuſed him, what manner of man he was, and whether he had any thing of worth in him; he told him that he was a very ſtout man, and had done very great ſervice; wherefore *Fabius* making inquiry into the buſineſs, found that the Souldier had a Miſtreſs, for whoſe ſake he had ſo often tranſgreſſed: Her *Fabius* cauſed to be fetched, and privily hidden in his Tent; then ſending for the Souldier, he told him what he had heard of him, how he had offended againſt the Lawes of Armes, and againſt the *Roman* Military diſcipline, and for that deſerved to be ſeverely puniſhed; but withall how he underſtood that he was a valiant man, and had done good ſervice; and therefore, although he would not at preſent proceed againſt him according to the extremity and rigour of the Law, yet he would commit him to the cuſtody of one who ſhould be accountable for him. The Souldier hereupon being not a little abaſhed, *Fabius* called forth the Maid whom the Souldier loved, and gave him into her hands, telling him, that now he ſhould know whether love, or ſome other ill deſign, cauſed him ſo often to goe out of the Camp. The Souldier never offended more after this, but became very orderly and diligent. Theſe two Stories you may read in *Plutarch* in his life. To ſhew that he was a ſtrict obſerver of his word, he agreed with *Annibal* about the redemption of Priſoners, and ſent to the Senate for a certain ſumme of money to pay their ranſome: the Senate looking upon the agreement as diſhonorable and diſadvantagious, as alſo for that they were altogether diſſatisfied with his proceedings, refuſed to ratifie the articles, or to furniſh him with the ſumme required: wherefore *Fabius* (that he might make good his promiſe, and give a teſtimony of his tenderneſs and affection to his Countrymen, now miſerable Captives) raiſed the ſumme by ſelling part of his own lands. His Sonne *Quintus* was choſen Conſul with *Tib. Sempronius Gracchus*, the

ſixth

ſixth year of the ſecond *Punick* warre. *Fabius* (who ſerved under him as his Lieutenant) came to him to the Camp at *Sueſſula*, where his Son went with his *Lictors* before him to meet him: The Lictors out of reſpect to the Conſuls Father, did not (according to the cuſtome) command him to alight, but let him paſs on on horſe-back, till he came to the very laſt of thoſe officers, whom young *Fabius* commanding to doe his duty, he forthwith commanded the old man to alight from his horſe, which he very readily did, ſaying, *experiri volui, fili, ſatin' ſcires te conſulem eſſe*; *I intended, my ſonne, to try whether you knew that you were Conſul*: *Liv. l.* 24. *Plut. in Fab.* in which words he embraced him, telling him that thoſe private relations of Father and Sonne muſt give place to that reſpect which is due to the perſon of a publick Miniſter. And ſuch was *Quintus Fabius Maximus Verrucoſſus*: But this *Quintus* died before his Father, who adopted into the place of his deceaſed Sonne the eldeſt Sonne of *Æmilius Paulus*, and Brother to *Scipio Æmilianus*, who from thence was called *Q. Fabius Maximus Æmilianus*: He was Conſul with *L. Hoſtilius Mancinus*, *An. V. C.* 608. His Son was *Q. Fabius Maximus*, Conſul with *L. Opimius Nepos*, *An. V. C.* 632. he was ſirnamed *Allobrogicus*, from the conqueſt of the *Allobroges*, a people of *France*, ſuppoſed to have been the ſame with thoſe whom the Moderns call the *Savoyards*. To be ſhort, this Family of the *Fabii* continued in high repute from the foundation of *Rome* till *Auguſtus* his time, where we find *Q. Fabius Paulus* Conſul with *Q. Ælius Tubero*, *An. V. C.* 742.

§. 98. Th: *Marcelli*.

And now we come to the Family of the two *Marcelli*, in the brief recital of whoſe ſtory we ſhall wind up our hiſtorical ſpeculations, and in them theſe our annotations upon the ſixth book of *Virgils Æneis*; which if they ſeem to be drawn too much out in length, it muſt not be aſcribed to any natural affectation of *prolixity*, or induſtrious inſerting of ſuch diſcourſes as might have been better omitted then inſiſted upon, but to the great variety of learning of all ſorts wherewith this Poem is richly adorned; which ſufficiently teſtifies the vaſt reading

ding and knowledge of the Author, and which hath neceſſarily led us to conſult with divers good writers, and (whileſt we have endeavoured to illuſtrate this excellent piece) diſcovered to us the whole body of *humane literature*, whereof theſe annotations may ſerve as a Summarie or generall view; and will, I hope (according to the latitude and extent of this kind of learning) both *prodeſſe* and *delectare*, be both delightfull and profitable to the Reader. But to proceed; the *Claudian* Family, deſcended originally from the *Sabines*, was of two ſorts; the one was of the *Patricians*, the other of the *Plebeians*: The firſt were diſtinguiſhed into the *Regillenſes*, the *Pulchri*, the *Centhones*, and the *Nerones*. The *Marcelli* (ſo called from their Martial inclinations, *Marcellus* being a diminutive derived from *Mars*) were indeed *Plebeians*, but men of great worth and eſteem in their time. There were nine of this name who arrived to the higheſt preferments *Rome* could advance any Citizen to. The firſt of this Family who was honored with the *Conſular* dignity, was *M. Marcellus*, who was *Conſul* with *C. Valerius Flaccus*, *An. V. C.* 422. The third from him was this famous *Marcellus*, who was the firſt who overthrew *Annibal* after the battel of *Cannæ*: he from his inceſſant deſire of fighting, and engaging the enemy, was called the *ſword* of *Rome*, as *Fabius Maximus* (with whom he was Contemporary) from the defenſive poſture whereon he ſtill uſed to lie, the *Shield* or *Buckler*: He was five times *Conſul*; firſt before the ſecond *Punick* warre, with *Cn. Scipio Calvus*, *An. V. C.* 532. when the *Galli Inſubres*, thoſe *Gauls* (which inhabited about *Millan* in *Lumbardie*, aſſiſted by the *Geſſatæ*, which were *Gauls* alſo, but living about the River *Rhodanus*, on the other ſide the *Alps*) made warre upon the *Romans*, and had then laid ſiege to *Claſtidium*, a Garriſon belonging to the *Romans*. *Marcellus* leaving his Collegue with the greateſt part of the Army before *Aſſerræ*, a Town of the *Gauls*, marched with an inconſiderable party to raiſe the ſiege before *Claſtidium*; which the *Gauls* having intelligence of, drew off with 1000 horſe and foot to meet the *Conſul*; and being certified of the paucity of his forces, in their thoughts anticipated an eaſie victory. *Mar-*

cellus

cellus marched in the head of his men, and *Bridomârus*, or *Viridomârus*, the *Gaulick* General, in the head of his alſo; whom the *Roman* eſpying, and by his richly-gilt armour conceiving to be Commander in chief, ſetting ſpurs to his horſe, furiouſly charged, and piercing with his ſpear, ſlew in the view of the two armies; and ſo diſarming him, was the third after *Romulus* who wonne the *Spolia opima*, which we have rendred *royal ſpoils*: they were called *opima*, either *ab. opibus*, from the richneſs of them, as *Varro* conjectures; or *ab opere*, becauſe it was a work or deed extraordinary to winne them, according to *Plutarch*; or for that *Opimum* was all one with *Amplum*: *Livie* defines them to be *ſpolia quæ Dux Duci detraxit, Liv. l.* 4. thoſe ſpoils or armes which one General hath taken from another, whom he hath ſlain with his own hand. The *Roman* hiſtory makes mention but of three who ever wan theſe ſpoils, *viz. Romulus*, who ſlew *Acron* King of the *Cæninenſes*: *Liv. l.* 1. *Plut. in Romul. Flor. l.* 1. *c.* 1. and *Aul. Cornelius Coſſus* (of whom §. 91.) who ſlew *Lars Tolumnius*; and laſtly, this *Marcellus*, who alſo ſlew *Britomârus* King of the *Gauls*; for that is a manifeſt error in *Florus l.* 2. *c.* 17. as we have noted §. 93. where he makes *Scipio Æmilianus* to win the *ſpolia opima*, by killing a *Spaniard* who challenged him; for neither of theſe Duelliſts were Commanders in chief: *Scipio* was then but a Colonel of foot under *Lucullus*; and what the *Barbarian* was it is not concluded, either by *Livie*, *Val. Max.* or *Aur. Victor.* who all make mention of this duel; only *Florus* (who is ſingular herein) ſayes that he was a King. *Val. Maximus c. de Fortitudine*, more conſonantly to truth, reckons not *Scipio* amongſt thoſe three who wonne the *ſpolia opima*, but amongſt thoſe famous *Romans*, who being challenged ſlew the challenger; and theſe were *T. Manlius Torquatus* (of whom §. 86.) *M. Valerius Corvinus*, and this *Scipio Æmilianus*. The ſpoils thus wonne were carried in triumph by the Victor (the manner you may read in *Livie l.* 1. and in *Plut.* in the life of *Marcellus*) and dedicated to *Jupiter Ferctrius*, ſo called from the Greek word φέρειν, *i. e.* to carry, or *à feriendo hoſte*, from ſmiting of the enemy; or rather from

feretrum, by which they ſignifie the Bier or engine upon which they carried the ſpoils: theſe as a perpetual monument they hung up in *Jupiter Feretrius* his Temple, built by *Romulus*, repair'd and beautified by *Auguſtus*: *Liv. l.* 4. *Numa* to this Law of *Romulus* (who ordained that the *ſpolia opima* ſhould be conſecrated to *Jupiter*) added, that in caſe any one wonne them thrice (which was never known) that then the firſt ſhould be offered to *Jupiter*, the ſecond to *Mars*, and the third to *Romulus*. Hence we may eaſily gather the ſenſe of this verſe, which hath ſo much puzled Interpreters;

Tertiáq; arma patri ſuſpendet capta Quirino.

Mr. *Ogylby* renders it thus.

Shall thrice to *Romulus* dedicate their arms:

i. e. the *ſpolia opima*, againſt both the Law of *Romulus*, who ordained that the ſpoils ſhould be dedicated to *Jupiter* only, and againſt the teſtimony of hiſtory, for *Marcellus* himſelf did dedicate the ſpoils to *Jupiter*, and not to *Romulus*, as you may read in his life. Neither is this the only miſtake in Mr. *Ogylby*; for he ſayes that *Marcellus* ſhall not only dedicate theſe arms to *Romulus*, but that he ſhall dedicate them thrice, *i. e.* ſhall thrice winne the *Spolia opima*: But where does he read that *Marcellus* wonne them thrice? they were never won during all the victories and triumphs of the long-liv'd *Roman* Empire, but thrice, and that by three ſeverall perſons, after the long interpoſition of a long interval of time: therefore theſe words of the Poet are to be thus expounded; *ſuſpendet*, he ſhall hang up, not dedicate, *tertia arma capta*, the third ſpoils taken from the enemy, *patri Quirino*, to *Romulus*, *i. e.* near the arms of *Romulus*, in the ſame Temple where *Romulus* hung up his. We have therefore here, as we have done elſewhere in caſe of the like obſcurity, paraphraſtically rendred this verſe, chooſing rather by multiplying of words to give the true ſenſe of the Author, then by being to preciſe and thrifty therein, to loſe a jot of his meaning, or to deviate from the Cuſtomes, Lawes,

Lawes, or Hiſtory of thoſe times; with all which we agree, whileſt we make *Virgil* ſpeak thus:

Father *Quirinus*, he alſo to thine
The third ſpoils taken from the Foe ſhall joyn.

But to return to *Marcellus*, who having done great ſervices for his Country againſt the *Carthaginians*, as well in *Sicilia* as in *Italy*, was in his fift Conſulſhip together with his Collegue *Q. Criſpinus* unhappily ſlain by *Annibal* in an ambuſcade. The laſt of this honorable Catalogue is one of the ſame name and Family alſo, *viz. M. Marcellus* the ſonne of *Caius* (who was the ſonne of *M. Marcellus*, the ſixt of this name, and Conſul with *L. Cornelius Lentulus Crus*, *An. V. C.* 704.) by his wife *Octavia*, *Auguſtus* his Siſter, the fifth in deſcent from the great *Marcellus* above mentioned; and the ninth from the firſt of that name, who was Conſul with *Valerius Flaccus*, *An. V. C.* 422. a Prince of high hopes and great virtues, and well deſerving thoſe honorable Elogies given him here by our Author; with whom you may compare the character which *Seneca* in his book *de Conſolatione ad Marciam*, *c.* 2. and *Vel. Paterc. l.* 2. give of him, by all which he appears to have been a moſt accompliſhed perſon. *Auguſtus* deſigning him for his Succeſſor, married him to his Daughter *Julia* by his firſt Wife *Scribonia*; but alas! he was taken away by an untimely fate, dying about the 18. year of his age, not without the ſuſpicion of poyſon adminiſtred to him by *Livia*, *Auguſtus* his Wife, to make way for her ſons to the Empire: But his Mother *Octavia* conceived ſuch inſuperable grief for his death, that ſhe never ceaſed to mourn for him ſo long as ſhe lived. It is recorded by *Donatus* in the life of *Virgil*, that *Octavia* (who was preſent at the recitation of this book by the Author) fell into a trance when he came to theſe words, *Tu Marcellus eris.*—— and that for every verſe ſhe gave him ten Seſterces, which (according to *Budæus* his computation *l.* 3. *de Aſſe*, ſpeaking there of the ſumme given to *Virgil* by *Octavia*) came to about 5000. *French* Crowns. The great *Gaſſendus* in his Treatiſe *de Abaco Seſtertiorum*, pretends to a more exact reduction of the *Ro-*

man account to the *French*, reckoning 10 *Seſterces* for 21 verſes, *viz.* from *Quis pater ille virum, &c.* —— to *Heu miſerande puer, &c.* —— —— to amount to 19541 *Livres*, 13 *Solz*, and 4. *Deniers*, which, allowing every *Livre* valuable at 00—01 s. —08 d. of our money, comes to about 1627 l. —16. s.—01 d.—ob.—q. *ſterling*. *Budæus* his compute falls ſomewhat ſhort of this; for 5000 *French* Crowns, at 00—06 s.—00 *per* Crown, amounts to juſt 1500 l. *ſterling*. The greateſt of theſe was not too great a gratuity for ſuch excellent verſes. I covet not *Virgils* reward, but his happineſs in writing, that the Engliſh Reader might judge whether *Octavia* was more munificent, or the *Poet* deſerving.

Since theſe laſt ſheets were ſent to the Preſs, it hath pleaſed the al-governing Providence *to make a ſad* Interlude *amidſt our pomps and triumphs, by taking away that as highly-meriting as highly-born* Prince, *the illuſtrious* Duke *of* Gloceſter. *The precedent diſcourſe leading us ſo naturally to it, we could not but ſubjoyn theſe following verſes, and caſt in our* Mite, *not of* ſorrow, *(for in that we ſhare as deeply as any) but of* expreſſing *the ſame, wherein we ſhall eaſily give place even to the meaneſt. If we imitate not* Virgil *in the elegancy of his numbers, we will do it in the number of his verſes.*

That now I could a *Pythagorean* be!
Now were thy ſoul tranſfuſed into me,
Thy great ſoul, *Maro!* all its faculti's
Mine by a happy *Metempſychoſis!*
That in ſuch numbers as thou didſt of yore
Thy dead *Marcellus* (beſt of *Bards*) deplore,
I our brave *Gloceſter* might bewail, and teach
Our *Engliſh* Muſe *Virgilian* pitch to reach.
We have a *Theme* as high, an argument
As full as thine, and can we not lament
As learnedly as thou didſt? can't our Muſe
As well-accented *Threnodies* infuſe
As thine? and in words as refined tell
Both *Rome* and *thee*, that we can parallel

No;

Your *Prince* and *losse*? that in our *Gloceſter* we
In all things dare with your *Marcellus* vie?
No; we, nor yet thy ſelf ('tis boldly ſaid)
Thy native *wit*, though all *Parnaſſus* aid,
To ſuch a height our *words* or *ſenſe* can raiſe
As can our *loſs* expreſs, or his due *praiſe*:
Our *Gloc'ſter*'s dead, which all our joyes allayes.

§. 99. The two gates of Hell.

Virgil borrows the conceipt of the two gates or out-lets of Dreams, out of *Homer*, *Odyſſ.* 19. There are two gates of ſleep (ſayes he) the one of *Horn*, from whence reall dreams (ſuch as are made good, and ſeconded in the event) doe proceed; the other of *Ivory*, out of which iſſue ſuch as are falſe, and never come to paſs; and out of this gate *Æneas* was let by *Anchiſes*; obſcurely hinting hereby, that this whole diſcourſe of *Æneas* his deſcent into Hell, with this ample deſcription thereof, are even as true as thoſe dreams which proceed out of the ivory gate: See *Macrob. in Somn. Scip. l.* 1. *c.* 3. The reaſon of which conceit is thus given by Interpreters: The *Horn* gate repreſents the *eye*, or *organ* of ſight, in relation to that tunicle they call *Cornea*, and by a *Synechdoche* is taken for the whole eye; the *Ivory* the *teeth*, one of the nine inſtruments of ſpeech, which in regard of their whiteneſs are like to Ivory, and are by the ſame figure taken for the ſpeech in general; therefore, as what the ſight really preſents to us is alwayes true, and as what we receive from hear-ſay and report is often-times falſe; ſo thoſe dreams which iſſue out of the *Horn* gate prove true, and thoſe which come out of the *Ivory* one deceitfull; and by conſequence this whole diſcourſe is to be looked upon as a meer fiction, deception, and a fallacious dream.

Finis Annotationum in ſextum Æneidos librum.

Jucundi acti labores.

Certain Pieces
Relating to the
PUBLICK,
Penned by the AUTHOR.

Iliaci Cineres, & flamma extrema meorum
Teſtor in occaſu veſtro me tela, nec ullas
Vitaviſſe vices Danaum, *& ſi fata fuiſſent*
Ut caderem, meruiſſe manu ——— Virg. Æn. 2.

I Doe not, Reader, publiſh theſe following Pieces for their quaintneſs, or elegancy, but for that they relate to the Publick, and are monuments of loyalty rather then wit: I was alwayes Maſter of a better heart then head, and ever gloried more in ſincere and honeſt thoughts, then in trim and adorn'd expreſsions. Farewel.

The

The DECLARATION *of the Nobility, Gentry, Miniſtry and Commonalty of the County of* KENT; *together with the City and County of* Canterbury, *the City of* Rocheſter, *and the Ports within the ſaid County: Penned and preſented by the Author to the Mayor at the Town-Hall of* Canterbury, Jan. 24. 1659.

HAving with ſadneſs weighed the multiplied calamities wherein we are at preſent involved, how friendleſs we are Abroad, and how divided at Home; the importunate and loud cries of the poorer, and the diſability of the better ſort to relieve them; the total decay and ſubverſion of Trade, together with the forfeiture and loſs of the honour and reputation of the Nation, and (what is more dear to us then all theſe) the apparent hazard of the Goſpel, through the prodigious growth of Blaſphemies, Hereſies and Schiſm; all which owe their birth to the inſtability of our Governors, and the unſettlement of Government: Laſtly, how in all theſe an univerſal ruine threateneth us, and will (if not timely prevented) doubtleſs overwhelm us; We thought it our bounden duties, both to our Religion as Chriſtians, to our Country as Engliſhmen, and to our ſelves and relations as friends, to repreſent and publiſh to the world our juſt griefs

griefs for, and our lively reſentments of, this our deplorable condition, and to ſeek all lawfull and probable means to remedy and redreſs the ſame.

Wherefore having the leading Examples of the renowned Cities of *London* and *Exeter*, together with the Counties of the *Weſt*, *before our eyes*, and the clamours and out-cries of the *People* alwaies *in our ears*, (whereof the one *encourageth*, and the other *enforceth* us to this our Declaration) we thought that we would not be ſilent at ſuch a time, when our ſilence would ſpeak us to be either Aſſenters to our own ruine, or Abettors of ſuch proceedings as have neither Law nor Equity to ſupport them.

We therefore, the *Nobility*, *Gentry*, *Miniſtry* and *Commonalty* of the County of *Kent*, together with the City and County of *Canterbury*, the City of *Rocheſter*, and the Ports within the ſaid County, do by theſe Preſents unanimouſly Declare, That our deſires are for a Full and Free PARLIAMENT, as the only probable means under God to lead us out of that Maze and *Labyrinth* of confuſions wherein we are at preſent engaged; that is, that the old ſecluded Members, ſo many of them as are ſurviving, may be readmitted into the Houſe, and that there may be a free Election of others to ſupply the places of thoſe who are dead, without any Oath, or Engagement previous to their Entrance: * Theſe we ſhall own as the true Repreſentatives of the People; theſe we ſhall with our Lives and Fortunes, to the uttermoſt of our power, aſſiſt, and with all cheerfulneſs ſubmit to, and acquieſce in whatſoever they ſhall Enact or Ordain, as being clearly aſſured that *ſalus populi* will then indeed be *ſuprema lex*, the welfare of the Publick will be

* This clauſe, according to the then ſtate of things was inſerted, out of a ſtrong preſumption, that by their means a *legal Parliament*, the Peoples true *Repreſentative*, would in convenient time be aſſembled.

the thing then chiefly designed; whereas now *salus paucorum*, the establishment of the power in the hands of some few, is the thing really contended for.

Thus concluding, that all publick-spirited men, and good Patriots, will with all readiness joyn and concur with us in a matter of so extensive a concern; and that we shall finde Opposition from none but such as preferre their own private interests, and temporal respects, to their Religion, Country and Laws of the Land, we shall as boldly subscribe our Names, as we doe heartily declare our Desires.

The VINDICATION *of the* Kentish Declaration, *or a* NARRATIVE *of the meeting of some Gentlemen, Ministers and Citizens at the Town-Hall in* Canterbury, Jan. 24. *Penned by the Author, when he was forced to retire himself, and by him caused to be printed.*

UNderstanding that the late procedure of some of the principal Gentlemen and Citizens, Inhabitants of the City of *Canterbury* hath been represented above as a malignant design tending to tumult and sedition, we thought fit to publish to the World a brief *Narrative* of the same, together with the *Declaration* it self; that both the one and the other being

being cleared from the malicious aſperſions and calumnies of our Adverſaries, the whole world may judg betwixt them and us, and ſo give ſentence according to the merit of the Cauſe: wherefore ſome peaceable and wel-minded Gentlemen, together with ſome diſcreet and ſober Miniſters, perceiving the people generally bent for a Free Parliament (as in the precedent Declaration is expreſſed) and hearing that the Cities of *London* and *Exeter* had lately declared for the ſame, thought it neither unmeet to follow ſo leading preſidents, nor unſeaſonable to joyn their votes with the general deſires of the whole Nation: to which end it was reſolved to preſent this foregoing Draught to the common *Burghmoot*, and to deſire their concurrence therein. Thus in an orderly manner, without tumult or noiſe, without arms in their hands or thoughts, and without threats or anger in their looks, divers Gentlemen, Miniſters and Citizens went to the Town-Hall on *Jan.* 24. 1659. the Mayor, Aldermen and Common-Councel then ſitting, and preſented the *Declaration* by the hands of Mr. *John Boys* at the door; deſiring that after a ſerious peruſal thereof, they would be pleaſed to joyn with them in a buſineſs which they judged agreeable not only to the ſenſe of that Court, but alſo to that of the whole County and Nation. But when it was mov'd that it ſhould be put to the vote whether the Paper ſhould be read or not, ſome of the Bench proteſted againſt it, although they knew nothing of its contents: and in concluſion (having a long time rather wrangled then debated) the *Diſſenters* (being but ſeven of twenty four) quitted the Court, not leaving enough to make a *Burghmoot Quorum*: whereupon the

Gentlemen (who, though rudely treated, had quietly attended) withdrew *Re infectâ*, and returned home with as little tumult as at first they came. Thus was there nothing done to disturb or surprise the Court, nothing to raise a tumult, nothing to cause a second *Kentish* insurrection, as our Adversaries give it out: No, the designe was not Arms, but Peace; not tumult, but settlement; not to surprise and disturb the Court, but to desire an *amicable* and friendly correspondence with the same, to the end that the intended Declaration might be made the more authentick by the formal intervention and assent in open Court, of the Magistracy of so considerable a Corporation; and that the Declarers themselves might not be thought to tread in any oblique paths, or to proceed after a clandestine manner. But being disappointed (as you see) herein, it was thought fit to strengthen and confirm our *Declaration*, and to make good the title it bears, by private subscriptions, as well through the whole County as this City; wherein we had in few dayes proceeded so farre, that some thousands of hands were then collected, when divers Gentlemen (from the slie insinuations, and false representations of our *Adversaries*) were secured in severall Prisons, to the discouragement of a wel-begun, and a wel-meant undertaking. Neither can the Gentlemen understand wherein they have offended, or how they should merit imprisonment, since there was no order or prohibition to the contrary. Although they conceive, that, had they proceeded therein notwithstanding, they had not transgressed any known Laws of the Land, it being the Subjects undoubted birth-right modestly to represent their

The Author, though diligently searchd for, made his escape.

their grievances by way of *Petition*; and, as the case now stands, not unlawfull to doe the same by way of *Remonstrance* or *Declaration*. Wherefore lest (through our silence, and the present suppression of our Declaration) the Aspersions of our *Adversaries* might be thought deservedly cast upon us, we thought fit to publish the same, together with this *Narrative*, deeming, that as we have done nothing herein worthy the present severity, so the impartial Reader will in his private judgement absolve us from all guilt or demerit. Neither shall we answer our *Adversaries* by way of *recrimination*; nor (although we can by undoubted testimonies sufficiently prove it) say, that the same men, who now appear so zealous Assertors of the *Parliaments* interest and proceedings, did as eagerly joyn with the Army, crying them up as much (as with whom they would live and die) as they decryed this present Power, in its late interruption, as inconsistent with the interest and *Genius* of this Nation: No, though this might serve to invalidate their testimonie, we shall inlarge no further, but referre to the Declaration it self.

A Letter of Thanks *to his* EXCELLENCY *the L. General* MONK; *penned by the Author, according to the order and advice of the Gentlemen of* East-Kent, *who were concerned in the Declaration, and presented by Sir* John Boys *and himself at* White-Hall, *some few dayes after the sitting of the Secluded Members.*

MY LORD,

AMongst that numerous List of your Excellencies Debtors (which are no less then the People of three Nations, rescued from imminent ruine and desolation) we of the County of *Kent*, who have declared for a full and free *Parliament*, doe here profess our particular acknowledgements, as in part enjoying the effects of what we declared for, by the restitution of the secluded Members; a great and glorious work, and which both themselves, our selves, and the whole Nation must solely ascribe to your prudent Conduct. We cannot, My Lord, but as with *wonder*, so with *delight* contemplate and comment upon your Lordships proceedings. We *wonder* when we see our selves from the very *Margin* and brink of Despair restored to life and safety, and as poor weather-beaten and ship-wracked people set on shore; and now, as we hope, upon the firm ground of a desired settlement, *which nothing could effect but a miracle, neither could any one doe that miracle but your self.* We are *delighted* when we take the prospect and survey of your wise management,

management, and handsome contrivance of things, which have (to the greater heightning of this our *delight*) held us in suspence, till the very close of the last Act, wherein all things are wound up to the exquisite content and satisfaction of us your *Spectators*: And (to say truth) what hath hitherto been brought upon this our *Theatre*, hath (through your Lordships prudence) proved a *Scene* purely *Comical*, and (as we hope) will (through the influence of the same wisedome) both continue and end such; that as our calamities were usher'd in, and carried on with blood, wounds and desolation, so they may be composed, and have their *Exit* with love, caresses, and mutual embracements. May your Lordship therefore be so happy, that as you have rais'd the expectation of these Nations to this height, so you may complete and perfect the remainder of your work, and as a good Pilot guide us at last into that Port, which, through various stormes and tempests of State, we have a long time laboured to attain; that all sober people may receive the benefit, your self the praise, and the eternal God the glory of all your undertakings. We shall here conclude, and in the name of our fellow-Declarers in general, but more particularly in that of our fellow-sufferers for our Declaration, subscribe our selves,

MY LORD,

Your Excellencies most obedient
Servants and faithful Friends,

Canterbury,
Feb. 28. 1659.

John Boys of *Bonington.*
John Boys of *Hode-Court.*

A

A SPEECH *penned by the Author, and intended to have been pronounced by him to the Sacred Majeſty of our gracious Soveraign King* CHARLES *the Second, on that auſpicious day of his Landing at* Dover, *being the* 25. *of* May 1660. *a day worthy to be inroll'd amongſt our moſt ſolemn Feſtivals: but foraſmuch as he was prevented therein by reaſon his Majeſty made no ſtay at all in that Town, he doth here with all humility caſt himſelf and theſe plain, but honeſt, lines at his royall feet.*

Moſt Gracious and Dread Soveraign,

WHether we dream or wake we cannot eaſily define; we have lived ſo long *in darkneſs, and in the ſhadow of Death,* that at the firſt glimps and dawning of the all-quickning raies of MAIESTY, we dare hardly give credit to the report of our ſenſe, or over-haſtily affirm that we ſee what indeed we behold.

We ariſe, methinks, ſome of us, out of our wonted Dungeons and obſcurities, as the *Cadmæan* Brethren were ſaid to doe out of the earth; here one thruſts forth a head, there another an arme; here a third a half-body, and there a fourth a whole: But be it not to the ſame end, *viz.* to deſtroy one the other, as they did, that (to our ſmart) hath been acted, and over-acted; but to deſtroy the Kings *foreign* enemies; *domeſtick* now we hope

hope he hath none: and to this *let all the people say* AMEN.

Oh! how hath the miserable vessel of the Commonwealth been weather-beaten and shipwrack'd, during the long and irksome absence of your Sacred MAIESTY our proper and natural Pilot? and had not the divine Providence in time plac'd you at the helm, it had either been swallowed up in the bottomless quick-sands of our own domestick confusions, or else dash'd against, and split upon the dangerous rocks of foreign Machinations.

Wherefore thrice welcome, most illustrious Prince; in peace take possession of your paternal Throne; in a good and happy hour invest those royal robes, put on that Imperial Crown, and take in hand that Princely Scepter; all which regal Ornaments are yours, not more from your hereditary right, then they are from your hereditary virtues, as the undoubted heir as well to the *transcendencies* as *regalities* of your unparallel'd Royal Father, of Princes, as of men the best; and (to say truth) the common Parent of us all, as in whose death three Nations became Orphans, as well as the Royal Family, and for whose untimely fate three mighty people put on inward sables, as well as those of his own domestick relations.

But we shall not dwell upon these sad remembrances; our wound, though deep, is now perfectly healed; and our tears, although once overflowing, are now quite dried up at the gratefull presence of your Gracious MAIESTY. We shall say no more, but conclude with our prayers to Almighty God, that your MAIESTY may live long, and reign over us in ho-

nour and glory; that from your Princely loins may issue an uninterrupted race of Kings, to sit upon the Throne of your self and your royall Predecessors: and lastly, that when we can enjoy you here no longer, you may for this temporary and earthly Diadem receive an immarcescible Crown of glory in the world to come; where you shall (doubtless) sit down by, and reign with your Royall Father, that gracious Prince, that holy Martyr, and now eternally blessed Saint in never-ending Beatitudes.

AD

AD SERENISSIMAM
MAJESTATEM
CAROLI SECUNDI,
ℱOANNIS DE BOSCO,
VIRGILIANI INTERPRETIS
EPIGRAMMA.

Si dives, Rex magne, *esset mihi vena* Marônis,
Si fœlix vatum principis ingenium,
Ipse fores meus Æneas, *tuulisq; superbis*
Te ornarem, Herôi *quos dedit ille suo.*

Had I, *Great Monarch, Maro's* divine ſpirit,
Or did the Prince of Poets wit inherit,
You ſhould be my *Æneas,* and what He
His *Heroe* gave, to you aſcrib'd ſhould be.

by

MOST HIGH AND MIGHTY PRINCE,

Your moſt humble and obſcure,
but withall moſt faithful and
obedient Vaſſal

John Boys.

ERIPE ME POPULIS, ET HABENTI NUBILA TERRÆ
SANCTE PATER. ——————— *Val. Flacc. Argon. l. 1.*

To his worthily esteemed Friend, and learned Antiquary, Mr. William Somner, *upon his Treasury of the* Saxon *tongue, intituled* Dictionarium Saxonico-Latino-Anglicum.

A Satye.

WHat mean'st thou, Man? think'st thou thy learned Page,
And worthy pains will relliſh with this age?
Think'ſt that thy *Treaſury* of Saxon words
Will be deem'd ſuch amid'ſt unletter'd ſwords?
Boots it to know how our fore-fathers ſpoke
E're *Daniſh, Norman,* or this preſent yoke
Did gall our patient necks? or matters it
What *Hengiſt* utter'd, or how *Horſa* writ?
Laſt, think'ſt that we (who have deſtroyd whate're
Our Grandſires did) will with their language bear?
That we (who have all famous monuments
Raz'd, and defeated thus all good intents
Of former Piety) will honour give
To antique characters? ſhall *Paper* live,
And *Ink,* when *Braſs* and *Marble* can't withſtand
This Iron Ages violating hand?
Or that this title, *Dictionarium*
Saxonico-Latino-Anglicum,
Will ſell thy book? think'ſt that the Readers itch
Of knowing much the Author will enrich?

Thy

Thy barbarous *Saxon*, with the Heathen *Greek*,
And profane *Latine*, buyers may goe ſeek;
Together with the *Hebrew*, and the reſt
Which are the language of that *Romiſh* beaſt;
Our *Mother-tongue* well-noſ'd, with a wry face,
And eyes inverted, now hath chiefeſt grace.
'Tis ſtrange, but true; our modern *Rhetorick*
Both heals a *Brother*, and makes other ſick.
So that thy trade is out of faſhion, friend,
Loe! 'gainſt *Antiquities* we now contend:
Our quarrel is againſt the former age;
'Gainſt our dead Fathers we dire warres doe wage.
Hadſt thou ſome *Bible-dictionary* made,
A *Concordance*, or delt in ſuch like trade;
Hadſt thou ſome *Goſpel-truths*, ſome *Common-place*
Preſented to this *fighting-preaching* race;
Or to our *Sword-Divines* aſſiſtance lent
By *paraphraſe*, *expounding*, or *comment*,
The *Brethren* would have been thy Readers; now
The *Saints* will not thy learned pains allow.
Yet, be not thou diſcourag'd, worthy friend,
Thy oyl and pains in vain thou doſt not ſpend:
All are not *Fighters*, nor all *Preachers* are;
All are not *Saints*, nor for the *Cauſe* declare;
All are not *Godly*, nor *Reformers* all;
Nor build up *Chriſt* by letting *Churches* fall:
There yet are left ſome *prious*, *ſober*, *wiſe*,
Learned, *diſcreet*, who will thy Labours prize:
Some *Martyrs* yet of truth, ſome who adore
The Ages paſt, and preſent doe deplore;
Some who dare honeſt be, who learning love;
Fear not; ſuch will thine induſtry approve.

O happy thou! who doſt thy ſelf enjoy,
Sequeſtred from the world, free from th' annoy
Of bluſt'ring times; thou doſt ſecurely ſit,
Enriching both thine own and others wit:
Th' ambition of the Great ones, nor their fears
Diſturb thine honeſt quiet; nothing ſcares
Thee 'midſt thy learned guard of books, where thou
Happier then Princes mayſt thy ſelf avow;
Whoſe fates thou may'ſt with unconcern'd thoughts
And ſo compare the Living with the Dead. read,
Proceed, brave Soul, nor (ſince the wicked rage
Of profane hands, and a deſtroying age
Threatens to ruine what Antiquity
To us hath left) let thy pen idle be:
'Tis true, we of thy learned diligence
Have had a * taſte, which only wak'd our ſenſe;
We doe a fuller meal expect from thee:
Thou muſt not only whet, but ſatisfie
Our craving Appetites. Doe thy ſelf right,
Doe us, the future times, more largely write,
Nor to one Town confine thy ſtraiter care;
Thy hand more ample ruines muſt repair:
Lo! the whole Kingdome calls thee; in time ſave
Its falling monuments; them from the grave
Reſcue, that thy worth with the Ages crimes
May be compar'd by the ſucceeding times.

* The Antiquities of *Canterbury*, &c.

In eund. Diſtichon.

Te Somno, Somnere, premi cui dicere fas eſt?
Teſtatur doctus te vigilare liber.

Canter. Sept. 30. 1656.

FINIS.